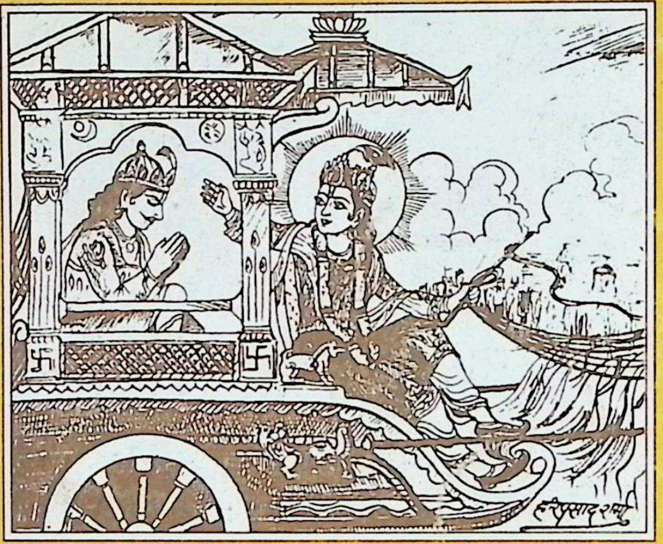
Shrimad
Bhagawadgeeta



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TRANSLATION
NARENDRAMANI ACHARYA DIKSHIT

श्री परम आदरणीय रेग्मीजी मा
श्रद्धा र स्नेह सहित समर्पित —

२०५६/४/११

Shrimad
Bhagawadgeeta

Translation
Narendramani Acharya Dikshit

GEETA SAMUDAYA PRAKASHAN
KATHMANDU 1998

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श्रीमद्भगवद्गीता

प्रभो!

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम्।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम्॥

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते॥

सततं रक्ष रक्ष नः

अज्ञ भक्त भिक्षुक
नरेन्द्रमणि
लन्डन
१-३-८१.

Publisher's Note

The primary purpose of this translation is to kindle an interest among educated young men and women, in our *Sanātan Dharma* which is a way of life "based on the eternal, unchanging and sustaining time-tested wisdom and values of life". Nowhere is this way of life expounded better and more fully than in Bhagawadgeetā.

Geetā contains the quintessence of the Vedas and the Upanishads which constitute the main source of *Sanātan Dharma,* now also known as Hindusim. Written in Sanskrit, it contains 701 verses of unsurpassed depth and melody. To capture and reproduce its depth or melody in translation is almost impossible. Its terse style does not lend itself easily to translation in verse. What is presented here, therefore, is an English rendering of Geeta in simple prose, and without any commentary. This English rendering is meant for lay readers who have had little or no previous exposure to Hindu thought or philosophy. The object is to arouse rather than satisfy the interest of the readers in Hinduism, in the hope that it may lead them to delve deeper into the teachings of *Sanātan Dharma.* This translation seeks to steer clear of different interpretations of its verses presented by various learned scholars and philosophers. The purpose is to encourage the reader to pursue his enquiries further, and then decide for himself.

The English version presented here is based on the English translation by Narendramani Acharya Dikshit, a distinguished educationist, diplomat and civil servant of Nepal, as well as a great scholar of English literature. He did this translation during 1939-46 when he was assigned to the Nepalese Legation in London. The manuscript of the translation came to light only after he passed away in 1985. Going through the manuscript, we were impressed by the great pains he took in conveying the original style of Geetā in the translation. It, however, occured to us that the translation through unique, may not be easily understood by the lay reader having no previous knowledge of Geetā as it followed the original structure of the Sanskrit verses. We discussed this with some noted scholars, and on their advice, decided to edit the original translation with a view to simplifying the construction of sentences so as to make them more readily intelligible to lay readers.

The Geetā is a dialogue between Lord Krishna and the great Pāndav warrior Arjuna. While addressing each other, they have used many different epithets like *"Slayer of Madhu"*, *"Supreme Being"*, *"Infallible One"* etc. for Lord Krishna, and *"Son of Kunti"*, *"One who has conquered sleep"*, *"Sinless"*, *"Mighty-armed"*, *"Darling of the Kurus"* etc., for Arjuna. These epithets have been chosen with a purpose and greater elaboration or interpretation may be needed to make their purpose clearer. For the sake of brevity and simplicity, however, such epithets have been substituted simply by "Krishna" and "Arjuna" as the case may be.

Many stanzas of Geetā are written in telegraphic style. Some words have to be understood within the context. Such words have been added to make the sense clearer.

A glossary of Sanskrit words occuring in the text is given at the end.

I express sincere thanks to Mr. Hari Prasad Sharma for his illustrative drawings, and Mr. Anil Shrestha and Mr. Sunil Shrestha of Graphic Format for the design and layout of the book.

Geeta Samudaya Prakashan

SHRIMAD BHAGAWADGEETĀ

Its setting in Mahābhārat

The Geeta forms part of the great Hindu epic Mahābhārat, and contains Lord Krishna's teachings imparted to Arjuna on the battlefield of Kurukshetra. Written by the great sage Ved Vyās, the Mahābhārat is a treasure-house of Hindu philosophy, religion, spirituality, ethics, statecraft etc. Of Mahābhārat it has been said that what is in it may be found elsewhere, but what is not in it cannot be found anywhere else. It is divided into 18 parts (Parvas) and contains 100,000 verses. Geeta occurs in Bheeshma Parva and covers chapter 25 to 42. Given below is the story of Mahabharat in a nutshell.

Dhritarāshtra and Pāndu were the two grandsons of the great King Shantanu of Hastinapur. When the time of succession came, Pāndu ascended the throne even though he was younger, because Dhritarāshtra was born blind. Pāndu after ruling the kingdom for some years, inadvertently committed some offence for which he had to retire to the forests in repentence. The responsibility of governing the kingdom then fell upon Dhritarāshtra.

Dhritarāshtra had 100 sons (known as Kauravas), the eldest of whom was Duryodhana. Pāndu had five sons (known as Pāndavas) from his two wives Kunti and Madri. Yudhisthira, Bheema and Arjuna were born from Kunti, Nakul and Shahdeva from Mādri.

All the 105 princes grew up under the patronage of Dhritarāshtra, and the tutelage of their wise and valiant uncle Bheeshma. The princes were trained in martial arts by Dronāchārya, the great master of archery. Yudhisthira, the eldest of the princes was known for his truthfulness and righteous conduct. Bheema was big and powerful, while Arjuna was the most skillful among archers, and was the favourite disciple of Dronāchārya.

Duryodhana, the eldest son of Dhritarāshtra was extremely jealous of the Pāndavas, and always conspired to harm them. He plotted several times to kill the Pāndavas, but was unsuccessful. The last of his plots was to build a house of lacquer, invite Pāndavas to stay in it, and then set it on fire while they were asleep. The Pāndavas, however, came to know of the plot in time, and managed to escape from the house in disguise, before it was burnt down. They left the kingdom considering it unsafe to remain there. Duryodhana and his brothers assumed that they had perished in the fire. That the Pāndavas were alive came to light only when Arjuna won the hand of Draupadi, the daughter of King Drupad, in a difficult archery contest in which the Kauravas also took part.

Bheeshma was wise and wished both the Pāndavas and the Kauravas, well. In a bid to bring about reconciliation and understanding between them, he persuaded Dhritarāshtra to divide the kingdom between the Pāndavas and the Kauravas. Since Duryodhana had great influence over Dhritarashtra, he managed to secure the best part of the kingdom while the Pandavas were left with the worst. The respite, however, did not last long. Duryodhana's jealousy surfaced again when he witnessed the prosperity of the Pāndavas in spite of their getting the worst part of the territory. Again, he began to think of ways of usurping their kingdom. He enticed Yudhisthira, who had a weakness for gambling, to a game of dice. Yudhisthira lost, and the Pāndavas, according to the conditions of the game, had to spend twelve years in the forest, and on further year *in cognito*. In due course, the Pandavas completed the thirteen years as stipulated, and demanded their kingdom back, but Duryodhana refused. Yudhisthira then sent Krishna, who was related to both the Pāndavas and the Kauravas, as his envoy, to ask Duryodhana to give them back their kingdom. But Duryodhana refused to concede even a needle-point of territory.

War thus became inevitable. Both the Pāndavas and the Kauravas then began to win over kings, chieftains, princes, and mighty warriors to their sides. Bheesma, Drona, Kripa, Karna, Ashwatthama among others, decided to fight for the Kauravas, while Drupad, Virāt, Sātyaki and others sided with the Pāndavas. Krishna asked the two sides to choose either his large and fully equipped army or himself alone and unarmed. Arjuna who was given the first choice, chose Krishna even though he was not to take up any arms in the battle. Krishna became Arjuna's charioteer and guide. Duryodhana who preferred Krishna's army to the lone Krishna, was happy to get Krishna's well-equipped army.

On the first day of the war when the two armies were arrayed against each other in the battle-field of Kurukshetra, Arjuna asked Krishna to place his chariot in the middle of the two armies so that he could look at those against whom he had to fight. The blind king, Dhritarāshtra, was in his palace, and beside him was his Minister Sanjaya who had been given divine eyes so that he could see and narrate to the old king what was happening in the battle-field. It is at this point that the first chapter of Geeta begins.

The Geetā is a discourse not only on *Dharma*, but also on the art of meaningful living, and the teacher is Lord Krishna himself. All the people, young and old as well as rich and poor can live a life of peace and happiness by following the teachings contained in it.

* * *

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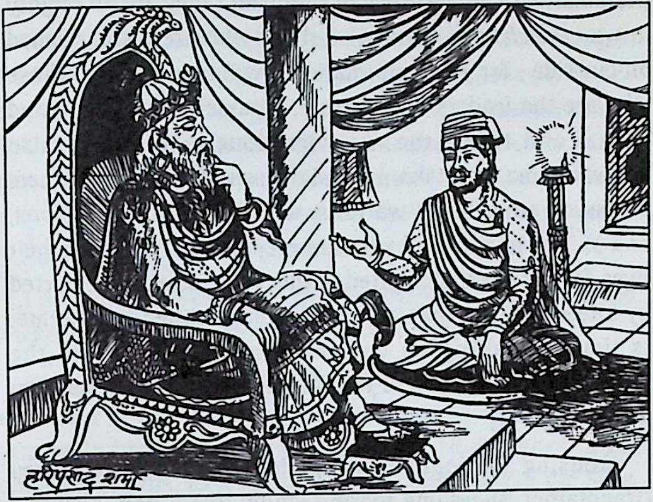
GLOSSARY

CHAPTER 1

Despondency of Arjuna



Dhritarashtra said:

O Sanjaya, what did my sons and the Pandavas do, gathered together on the holy field of Kurukshetra with the intent to fight? [1]

Sanjaya said:

When King Duryodhana saw the army of Pandavas formed for battle, he went up to Dronācharya, and said: O *Āchārya,* look at this mighty army of the Pandavas arrayed by the son of Drupad, your sagacious disciple. There are many brave warriors wielding great bows and equal to Bheema and Arjuna in battle : Satyaki, Virat, and the mighty Drupad ; Dhristaketu and Kechitana and the valiant Kashiraja ; Purujit and Kuntibhoja and chief among men Shaibya ; and Yuddhamanyu the terrible, and the valiant Uttamouja, the son of Subhadrã (Abhimanyu), and the sons of Draupadi ; they are all mighty in war. O *Acharya,* know also those who are distinguished on our side ; for your information, I will now mention those who are the leaders of my army : Yourself, Bheeshma, and Karna, and Kripa, the ever-victorious in war; and also Ashwatthama, and Vikarna, and the son of Somadatta. There are many other brave warriors, wielding various weapons, and skilled in war, and who are prepared to lay down their lives for my sake. Unlimited is this army of ours, protected by Bheeshma, but that army of theirs, protected by Bheema, is limited. Taking up your appointed positions in the various formations, all of you please defend Bheeshma from all sides. [2-11]

Arousing Duryodhana's joy, the renowned aged Kuru Grandfather Bheeshma roaring loudly like a lion, blew his conch-shell. Then kettledrums, tabors, and cowhorns sounded suddenly, all at once; dreadful was their sound. [12-13]

Then Krishna and the Pandavas, seated in a massive chariot drawn by white horses, also blew their divine conchshells. Krishna blew on Pãnchajanya, Dhananjaya on Devadatta, and Bheema, the doer of mighty deeds, blew on the mighty conch Poundra. King Yudhisthira, the son of Kunti, blew on Anantavijaya, and Nakul and Sahadeva on Sughosh and Manipushpaka. The King of Kashi, wielder of a massive bow, and the mighty Shikhandee, Dhristadyumna, Virãta, and the invincible Sātyaki, Drupad, and all the sons of Draupadi, as well as the long-armed son of Subhadrā, all blew their various conches. The dreadful sound filling the earth and sky with reverberations, pierced the hearts of Dhritarāshtra's sons. [14-19]

Then, O King, seeing the sons of Dhritarāshtra standing in warlike array, Arjuna, with the crest of Hanumān in his banner, raised his bow when it was time to hurl weapons, and spoke these words to Krishna: O Faultless One, please place my chariot in the middle of the two armies, so that I may carefully observe the men standing here with the desire to fight, and with whom I have to fight in this war. [19-22]

I will look at those who, wishing the welfare of the of the wicked Duryodhana, have come here to fight. [23]

Sanjaya said: O Bhārata (Dhritarāshtra), then Krishna, as requested by Arjuna, stationed his chariot between the two armies, in front of Bheeshma, Drona and all the other kings, and said: Arjuna, look at these Kuroos (members of the Kuru family) gathered together (here). [24-25]

There Arjuna saw assembled in both the armies, uncles and grandfather's, preceptors, maternal uncles, brothers, sons, grandsons, and friends, fathers-in-law, and dear friends. Then Arjuna, seeing all those relatives standing there, was filled with great compassion, and spoke sorrowfully these words: O Krishna, seeing these kinsmen gathered here for battle, my limbs have become heavy and my mouth is parched, my body trembles and my hairs stand on end. Gandeeva (Arjuna's bow) slips from the hand, my skin burns, my mind reels, and I can no longer stand. Krishna, I see only bad omens, I cannot see any good in killing my own kinsmen in battle. I desire neither victory, nor kingdom, nor pleasures. Krishna, what is the use of kingdom, or enjoyment, or even of life, to us? They, for whose sake kingdom, enjoyments and pleasures are desired, all of them,—preceptors, uncles, sons, and also grandfathers, maternal uncles, fathers-in-law, brothers-in-law, and as well as other relatives—abjuring their wealth and even their lives, are standing before us to fight. [25-34]

Krishna, I do not desire to kill these people even if they kill me, or even if I obtain the lordship of all the three worlds, not to speak of the earthly possessions. [35]

Krishna, what pleasure is there for us in killing the sons of Dhritarāshtra ? We shall only be guilty of sin if we kill these cruel wrongdoers.[36]

Therefore, it is not proper for us to kill our own relations, - the sons of Dhritarāshtra. O Krishna, how can we be happy by killing kinsmen? [37]

Although these people, having lost their sense with greed, see no evil in destroying the family or no sin in causing harm to friends, why should we, O Krishna, who are aware of the evils of destroying our kith and kin, not have the sense to turn away from this sin? [38-39]

If the family suffers loss or destruction, traditional laws and duties are destroyed, and when these are destroyed, sin overpowers the entire family. [40]

Krishna, when sin increases, family women are tainted, and from tainted women are born illegitimate children. The occurence of illegitimacy casts the family and its destroyers into hell ; and their ancestors too, fall due to stoppage of the rites of offering *pinda* and water. [41-42]

These sins of the killers of kinsmen, which produce illegitimates, also cause a destruction of the age-old traditions of caste and family. [43]

And Krishna, I have heard that people whose family traditions are destroyed, dwell for ever in hell. [43]

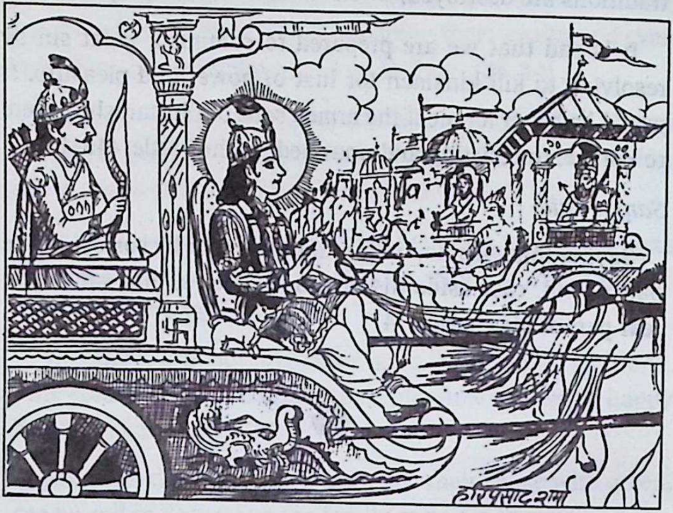
It is sad that we are prepared to commit a great sin by resolving to kill kinsmen for lust of power and pleasure. It would be better for me if the armed sons of Dhritarashtra were to kill me, unresisting and unarmed, in the battle. [45-46]

Sanjay said:

Saying this, Arjuna, with mind disturbed by sorrow in the battle-field, cast aside his bow and arrows, and sat in the rear part of his chariot. [47]

CHAPTER 2

The Path of Knowledge



Sanjaya said:

Krishna spoke these words to Arjuna who was sorrowful, moved by pity, and had troubled eyes full of tears. [1]

The Lord said:

O Arjuna, from where comes to you, at such a critical time, this dejection, the like of which was never experienced by noble persons, and which prevents attainment of heaven, and also brings ill-fame? [2]

Arjuna, do not give way to cowardice, it does not befit you to do so. Give up this petty weakness of heart, Arjuna, and stand up. [3]

Arjuna said:

O Krishna, how shall I strike Bheeshma and Drona with arrows in the battle? They are worthy of worship. [4]

Rather than slay these worthy elders, it is better to live on alms in this world. For, the pleasures we shall enjoy here after killing them, will be blood-stained. [5]

We do not even know what is best for us to do or whether we will win or they will. Those by killing whom we do not wish to live, they, the sons of Dhritarashtra, are standing before us to fight. [6]

Stricken with cowardice and confused about my duty, I implore you to tell me what is decidendly good for me. I, your pupil, seek refuge in you; please instruct me. [7]

Even if I were to obtain dominion over the gods, and a prosperous kingdom on earth devoid of enemies, I cannot see anything that will remove the sorrow which dries up all my senses. [8]

Sanjaya said:

Arjuna having spoken thus to Krishna, said : "I will not fight", and became silent. [9]

O King, then Krishna, as if with a smile, spoke these words to the sorrowful Arjuna, in the midst of the two armies. [10]

The Lord said:

You grieve for what is not worth grieving, and speak words of wisdom ; the wise mourn neither for those who have departed nor for those who have not. [11]

There was never a time when I did not exist, or when you or these kings did not exist; nor is it that we shall cease to be in the future. [12]

As the individual soul in the body passes through childhood, youth and old age, so does it take another body after death; the wise are not deluded by this. [13]

O Arjuna, contact of senses with their objects causes cold and heat, and happiness and sorrow. These are momentary and shortlived; Arjuna, bear these. [14]

For, O Arjuna, that steadfast person who is not vexed by these, and remains equable in pleasure and pain, is worthy of the Immortal State. [15]

The unreal has no existence, nor does the real ever cease to exist; the truth about both these is perceived by sages. [16]

Imperishable is That which pervades the entire universe ; no one can cause the destruction of this immutable substance. [17]

But, these bodies which the indestructible, immeasurable and eternal soul inhabits, have been said to be perishable. Therefore, O Arjuna, fight. [18]

He who considers this soul to be a slayer, and he who considers it to be slain—both of them do not know; the soul neither slays nor is slain. [19]

It is neither ever born, nor does it die; it is not something that, having been born, will again be. It is unborn, eternal, permanent ; it does not die even when the body is destroyed. [20]

He who knows it to be indestructible, eternal, unborn, and unchanging, how can he, O Arjuna, kill any one or cause any one to be killed? [21]

Just as a person casts off old clothes, and takes other new ones, so does the soul cast off worn out bodies, and takes other new ones. [22]

Weapons cannot pierce it (the soul), fire cannot burn it, and water cannot wet it, wind cannot dry it. [23]

It is unpiercable, it is incombustible, it is indissoluble and also undriable ; it is everlasting, omnipresent, motionless, constant, and eternal. [24]

It is said to be unmanifest, unthinkable, immutable. Therefore, knowing it to be so, it is not proper for you to grieve. [25]

And, O Arjuna, you ought not to grieve thus even if you consider it (the soul) to be subject to constant birth and death. [26]

For, those who are born must die, and those who die must be reborn. So you should not grieve over the inevitable. [27]

Arjuna, all creatures were at first unmanifest; in the interim they are manifest; and after death they become unmanifest again. What then is there to grieve for ? [28]

Some look at the soul with wonder, some describe it with wonder, and some hear of it with wonder; and yet others even after hearing about it, do not really know it. [29]

Arjuna, the soul in all the bodies is ever undestroyable; therefore, you should not grieve for any being. [30]

Even from a consideration of your duties, you should not falter, because for a *Kshatriya,* there is nothing better than fighting for a just cause. [31]

Arjuna, lucky are the Kshatriyas who get such a war without seeking, like the opened portals of heaven. [32]

And, if you do not fight this righteous war, you will be forsaking your duty and losing your renown, and thus become involved in sin. [33]

And men will ever speak ill of you; and ill-fame is worse than death to a person of repute. [34]

And great warriors will consider you to have dropped out of the battle for fear; they, from whom you once received honour, will now scorn you. [35]

Your enemies, decrying your prowess, will speak many unworthy words about you; what can be more painful than that ? [36]

If killed, you will gain heaven, if victorious you will enjoy the earth. Therefore, O Arjuna, stand up, determined to fight. [37]

Go into the battle viewing alike happiness and sorrow, gain and loss, victory and defeat; acting thus, you will not be commiting any sin. [38]

Arjuna, this is the Path of Knowledge *(Samkhyayoga)* that I have told you; now, listen to the Path of Selfless Action *(Karmayoga),* by following which you will destroy all bonds of *karma.* [39]

In it *(Karmayoga)*, no effort is ever wasted, nor is there any fear of adverse result; even a little practice of this discipline preserves one from great fear. [40]

Arjuna, in this *(Karmayoga)*, the resolute mind has one single understanding, but the thoughts of the irresolute are many-branched and endless. [41]

Arjuna, those who take delight in the rituals of the *Vedas*, and say there is nothing else, and who consider heaven as the highest good, and are full of wordly desires – such persons lack wisdom, and speak flowery words and recommend a multitude of rituals for obtaining enjoyment and riches, which result in rebirth. [42-43]

In the innermost hearts of those whose minds are carried away by such words, and who are enamoured of enjoyment and wealth, there is no determinate wisdom centred on God. [44]

All *Vedas* are concerned with and expressive of the three modes of Nature (*gunas*); Arjuna, be free from the three *gunas*, and be without distractions like happiness and misery ; be firmly established in the Eternal, undesirous of gain or possessions; and be self-possessed. [45]

An enlightened *Brāhman* has the same use for all the *Vedas* as a person who has found a well-filled lake has, for a small pond . [46]

Your right is only to work, never to the fruits of your work; may you not be one who works expecting the fruits of his work, nor may you have any love for inaction. [47]

Arjuna, perform every action firmly established in Yoga, renouncing all attachment, and remaining equable in success and failure. It is equanimity which is called *yoga.* [48]

Work (with a selfish motive) is far inferior to the discipline of equanimity; Arjuna, seek refuge in equanimity, for pitiable are those who desire fruits of their action. [49]

A person endowed with this wisdom (i.e. equanimity) detaches himself from both good and evil in this world; therefore, strive for *Yoga; Yoga* is skill in action (with equanimity). [50]

Learned men endowed with equanimity, by relinquishing the fruits of their action, are freed from the bondage of rebirth and attain the Blissful State. [51]

When your mind is able to cross safely the depths of delusion and desire, only then will you attain the state of detachment from what you have heard or may hear about enjoyments in this world. [52]

When your mind, confused by conflicting interpretations of scriptures, will rest undistracted and steadfastly in the Supreme Being, then you will attain *yoga* or the union with God. [53]

Arjuna said:

Krishna, what are the signs of a person of steadfast wisdom fixed in meditation of God? How does a person of steadfast wisdom speak, how does he sit, and how does he walk? [54]

The Lord said:

Arjuna, when a person casts away all desires of the mind, and finds satisfaction in the self through the self, he is called a person of steadfast wisdom. [55]

One whose mind is unruffled in adversity, is devoid of all attachment in prosperity, and who is free from lust, fear, and anger, such a sage is said to be of steadfast wisdom. [56]

A person of steadfast wisdom is devoid of attachment to everything, and neither rejoices on receiving good nor grieves on receiving evil. [57]

And when like a tortoise, a person withdraws his senses from their objects, then is his wisdom steadfast. [58]

All the senses of an abstemious person are held in check, but not attachment; even his attachment disappears upon seeing the Supreme. [59]

Arjuna, the unruly senses forcibly take possession of the mind of even the most persevering wise man. [60]

(Therefore), bringing all the senses under control, and with balanced mind, let him be fixed entirely in Me; he whose senses are under control, his wisdom is steadfast. [61]

A person who thinks of sense-objects, develops an attachment to them, and from attachment comes desire, and from (unfulfilled) desire arises anger. [62]

From anger arises infatuation, infatuation produces delusion in memory, a deluded memory causes loss of reason, and if reason is lost, one suffers a fall. [63]

But the man with a controlled mind, being free from anger and envy, and enjoying all objects with senses kept under proper control, attains purity of heart. [64]

On account of the purity of heart, he become free from all his sorrows; the mind of the pure-hearted soon becomes established in wisdom. [65]

He who has not controlled his mind and senses, loses reason; such a persn is also without faith, and a man without faith has no peace, and how can a man without peace have happiness ? [66]

As the wind carries away a boat in the waters, so does the mind running after the wandering senses, ravish the wisdom of a person. [67]

Therefore, O Arjuna, he whose senses are under control and have been withdrawn from all the sense-objects, his wisdom is steadfast. [68]

When it is night to all the creatures, the self-controlled soul keeps awake, and when all living creatures are awake, then for the seeing sage, it is night. [69]

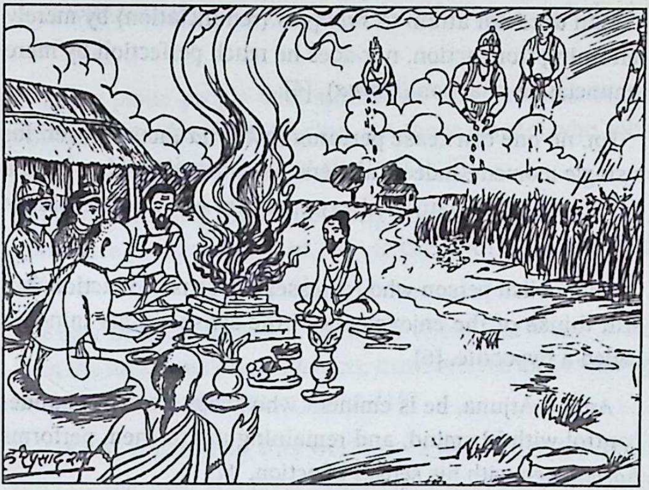
As all waters of the rivers enter into the full and serene ocean without disturbing it, so does that person in whom all desires enter in like manner, attains peace, and not one who craves for enjoyments. [70]

That person who, renouncing all desires, lives without attachment, without egoism and without pride, attains peace. [71]

Arjuna, such is the state of a God-realized person. Having attained to this state, he is not subject to delusion again, and holding steadfastly to this state till the end, he attains to *Nirvana* in *Brahman*. [72]

CHAPTER 3

The Path of Action



Arjuna said :

Krishna, if in your opinion, knowledge (of *Brahman*) is superior to action, then, why do you set me to this horrible deed? [1]

With words which appear confusing, you perplex my mind; tell me, with certainty, how I may attain the highest good. [2]

The Lord said :

O Arjuna, in this world, two paths of conduct have been told by me in the past : *Sāmkhyayoga* (the Path of Knowledge) for men of contemplation, and *Karmayoga* (the Path of Selfless Action) for men of action. [3]

Man does not attain to *samnyas* (renunciation) by merely refraining from action, nor does he reach perfection by mere renunciation of action (*karma*). [4]

For, no one can cease performing *karma* (action) even for a single moment; indeed, all persons rendered helpless by the qualities born of nature, always perform *karma* unceasingly. [5]

The foolish person who represses the senses of action, but still thinks of the enjoyments of the senses in his mind, is called a hypocrite. [6]

And, O Arjuna, he is eminent who keeps his senses under control with his mind, and remaining unattached, performs *Karmayoga* with his senses of action. [7]

Perform action allotted to you; action *(karma)* is better than inaction (*akarma*) ; also without performing *karma,* even the maintenance of your body will not be possible. [8]

It is *karma* done for purposes other than *yajna* which binds the human beings; Arjuna, perform all *karma* for Him, remaining free from all attachment. [9]

Long ago, Prajapati (*Brahmā*) having created the people together with *Yajna*, said : May you attain prosperity through this (Yajna); may this give you all that you desire. [10]

Please the gods by performing yajna, and the gods will please you ; thus pleasing each other you shall attain to the supreme good. [11]

The gods pleased by means of *yajna*, will give you the desired enjoyments ; he who enjoys such gifts given by the gods without offering anything to them in return, is indeed a thief. [12]

Those pious people who subsist on the remnants of the *yajna* become free from all sins, but those sinners who cook only for themselves, they eat sin itself. [13]

Living creatures come into being because of grains (food), grains are produced by rain, rain is the result of *yajna*, and *yajna* is born of *karma*. [14]

Know that *karma* arises from the *Vedas*, the *Vedas* arise from the Indestructible (*Brahman*); therefore, the all-pervading *Brahman* is ever present in *yajna*. [15]

Arjuna, whoever in this world does not follow the cycle thus established, is a lover of sensual pleasures and a man of sinful life ; he lives in vain. [16]

But the man who takes delight in the Self alone, and is replete of the Self, and is satisfied in the Self, for him no work remains to be done. [17]

Such a person has nothing to gain by doing any work and has nothing to lose by not doing any work, in this world ; nor has he to depend on any living creature for anything. [18]

Therefore, always do your work (duties) without any attachment, for, a person who does his work without any attachment attains to the Supreme. [19]

It was through selfless *karma* alone that Janak and other wise persons attained perfection ; so even for the maintenance of the world you ought to perform *karma*. [20]

Whatever an eminent person does, others do similarly ; whatever traditions he sets, others follow. [21]

Arjuna, I have no duties to perform in all the three worlds, nor is there anything which I do not have that is worth having; and yet I engage in action. [22]

If I did not engage in action incessantly, then O Arjuna, men would follow my behaviour in every way. [23]

If I were to cease working, these worlds would break down, and I shall become the cause of (social) disorder, and the destruction of all these people. [24]

Arjuna, as the ignorant act from attachment to the fruits of their action, so let the wise man act without attachment, desiring the welfare of the people. [25]

Let not the wise man perplex the minds of the ignorant who are attached to the fruits of their action ; instead, let him perform all actions steadfastly, remaining unattached himself; and (thus, by setting example), cause them to do similarly. [26]

All actions are really performed by the modes of nature; *(gunas)* only he whose mind is blinded by vanity thinks : "I am the doer". [27]

But O Arjuna, the wise man who knows the true character of the soul and the workings of the modes of nature, knows that the modes of nature work by themselves, and so knowing, he remains unattached. [28]

Those who are deluded by the modes of nature become attached to their work ; let not the wise perplex the minds of these foolish persons of little understanding. [29]

Dedicate all your actions to Me with a devout religious mind, and without expectations and attachment, and fight without the fever of grief. [30]

Those persons who always behave according to this teaching of Mine with devotion and without cavil, are liberated from the bondage of all actions. [31]

And those foolish persons who, finding fault with My teaching, do not behave according to it, are lost. [32]

All living creatures follow their nature ; even the wise act according to their own nature ; what can external restraint do? [33]

Let no one get under the control of these two : attachment and aversion, which are lodged in the object of each of the senses; these two are one's greatest enemies. [34]

Performance of one's own duties, though devoid of merit, is better than the duties of others even though well-performed. It is better to die in the performance of one's own duties ; fraught with fear are the duties of others. [35]

Arjuna said :

Krishna, what is it that impels a person to act sinfully against his own will, as if by compulsion ? [36]

The Lord said :

It is desire, it is anger, arising from the quality of *Rajas* ; it is insatiable and most sinful ; know it to be the enemy. [37]

As fire is covered by smoke, a mirror by dirt, and as a foetus is covered by the womb, so is this (knowledge) covered by it (desire). [38]

Arjuna, knowledge is covered by desire which is insatiable like fire, and which is the persistent enemy of the wise. [39]

The senses, the mind, and the intellect are said to be its dwelling places, and through these, it (desire) covers up knowledge, and deludes the embodied soul. [40]

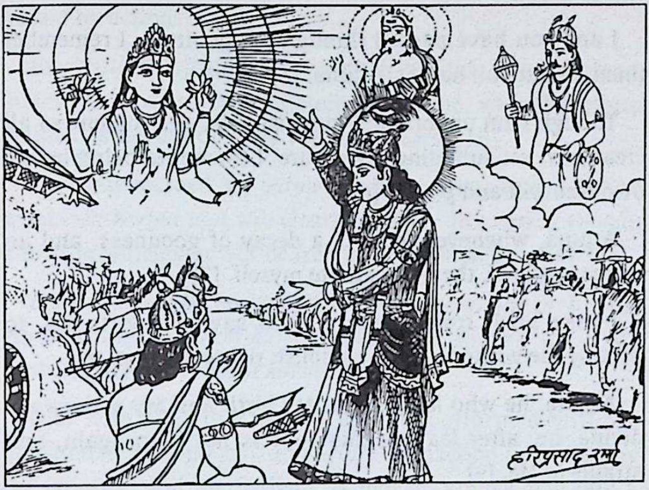
Therefore, Arjuna, having first subdued the senses, kill this sinful destroyer of knowledge and wisdom. [41]

The senses are said to be greater than their objects, the mind is greater than the senses, and intellect is greater than the mind, and that which is greater still is He (the Self). [42]

Thus, knowing That which is greater than intellect, O Arjuna, and subduing the self (the mind) by the self (the intellect), kill this hard to conquer enemy in the guise of desire. [43]

CHAPTER 4

Knowledge and Renunciation



The Lord said :

I had told this everlasting *Yoga* to the Sun, the Sun told it to his son Manu, and Manu told it to his son Ikshwaku. [1]

Royal sages knew it, thus obtained from regular succession, O Arjuna. This *yoga* had almost been lost from this earth for a long time. [2]

It is this same ancient *yoga* that I have told you today, because you are my devotee and friend, and this *(yoga)* is secret and excellent. [3]

Arjuna said :

Your birth is recent, the birth of the Sun was much earlier ; how should I know that you had told this *Yoga* to the Sun in the very beginning ? [4]

The Lord said :

I and you have passed through many births; I remember them all but you do not, Arjuna. [5]

Though I am unborn and imperishable, and the lord of all creatures, yet subduing my nature, I come into being by my own free will and power. [6]

Arjuna, whenever there is a decay of goodness, and an increase of evil, then I incarnate myself. [7]

I take birth from age to age to save the virtuous, to destroy the wicked, and to establish righteousness. [8]

Arjuna, he who knows that My birth and My actions are divine, he, after leaving this body is not born again, and attains to Me. [9]

Free from desire, fear, and anger, and wholly absorbed in Me, and sheltering in Me, and purified by the fire of knowledge, many persons have attained to Me. [10]

Arjuna, in whatever way people worship me, in the same way I grant them what they seek ; thus, whatever path people may travel, is My path. [11]

In this world, people worship the gods desiring fruits of their action, and so are the fruits of their action obtained quickly by them. [12]

Four classes have been created by Me according to the nature and vocation (of the people) ; even though I am their creator, know Me, the Immutable, to be a non-doer. [13]

I have no desire for the fruits of action, nor do actions contaminate me ; he who truly knows me to be thus, is not bound by actions. [14]

Knowing this, did persons desiring salvation perform actions in earlier times ; therefore, you too, should perform actions as always done by your ancestors. [15]

Even the learned are perplexed about what *karma* is and what *non-karma* is. I will clearly explain this *karma* to you, knowing which you will be free from all impurity. [16]

Karmas are to be known, as are to be known the prohibited *karmas*, and the *non-karmas* are to be known too ; for, abstruse are the ways of *karma*. [17]

One who sees inaction in action (performed without attachment and egoism), and action in inaction (practised by the ignorant and the foolish), is indeed, a wise man and a true performer of actions. [18]

One whose actions are all devoid of attachment and desire, whose actions have been reduced to ashes by the fire of Knowledge, such a person is called wise by the sages. [19]

One who gives up attachment to the fruits of his action, and is ever content, and is dependent on none, such a person even though fully engaged in action, does nothing at all. [20]

That person who is free from desire, has conquered his mind and self, and has given up all possessions (sense of ownership), even though he performs bodily action, incurs no sin. [21]

That person who is content with whatever offers itself, who is above emotions like joy and sorrow, who is free from envy, and is equable in success and failure, is not bound even though he acts. [22]

One whose attachment is gone, whose mind is fixed on the knowledge of the Self, and who acts only for the sake of *yajna*, all actions of such a lilberated person are dissolved. [23]

For him the act of offering in *yajna* is *Brahman*, the ladle (with which offerings are poured into the fire) is *Brahman*, the offering is *Brahman*, and it is *Brahman* which makes the sacrificial offering in the fire of *Brahman* ; that which is worthy to be obtained by him who is immersed in *yajna*, is also *Brahman* itself. [24]

Other *yogis* perform *yajna* in the form of worship of the gods ; others make an offering of the Self in the fire of *Brahman*, through *yajna*. [25]

Some make offerings of the sense-organs like those of hearing in the fire of self-restraint, and others offer sense-objects like sound in the fire of the senses. [26]

Still others offer all the activities of the senses and those of the vital forces in the fire of self-control lighted by wisdom. [27]

There are others who perform *yajna* through offerings of their material possessions, those who perform *yajna* through practice of austerities, those who perform *yajna* through *yoga*, and those who perform *yajna* through meditation and a reverent study of the scriptures. [28]

Others sacrifice the *Prānavāyu* (the outgoing breath) in the *Apānavāyu* (the incoming breath), and also the *Apānavāyu* in the *Prānavāyu*, and others, stopping the motion of both *Prānavāyu* and *Apānavāyu*, become skilful in the practice of *Prānāyāma*. [29]

Others who are abstemious in their diet, offer life-breath in sacrifice to life-breath. All such persons whose sins have been destroyed by *yajna*, really know *yajna*. [30]

O Arjuna, those who partake of the beneficial remnants of *yajna* go to the everlasting *Brahman*. Even this world is not for him who does not perform *yajna*, not to speak of any other. [31]

In this way, many kinds of *yajna* are described in detail in the the *Vedas*; know them all to be born of *karma* ; knowing this you will obtain salvation. [32]

Arjuna, *Jnana-yajna* is superior to all sacrifices involving material objects. All *karmas* finally end in knowledge (wisdom). [33]

O Arjuna, acquire such knowledge by reverence, enquiry, and service to the wise men ; they, the seers of truth, will teach you the supreme wisdom, by knowing which, you will not again fall into such delusion, and by which you will see all the beings in your self and then in Me. [35]

Even if you are the greatest of all sinners, you will get accross all sins easily by the boat of knowledge. [36]

Arjuna, as a blazing fire reduces all fuelwood to ashes, so does the fire of knowledge reduce all *karma* to ashes. [37]

In this world, there is nothing more purifying than knowledge ; that knowledge is felt in his self in time, by a person who has perfected himself by *yoga*. [38]

An abstinent, eager, devout person gains knowledge and, having gained knowledge, he at once attains to supreme peace. [39]

A person who is ignorant, is without faith, and given to doubt, is lost; for the doubting person is neither happiness, nor this world, nor the next. [40]

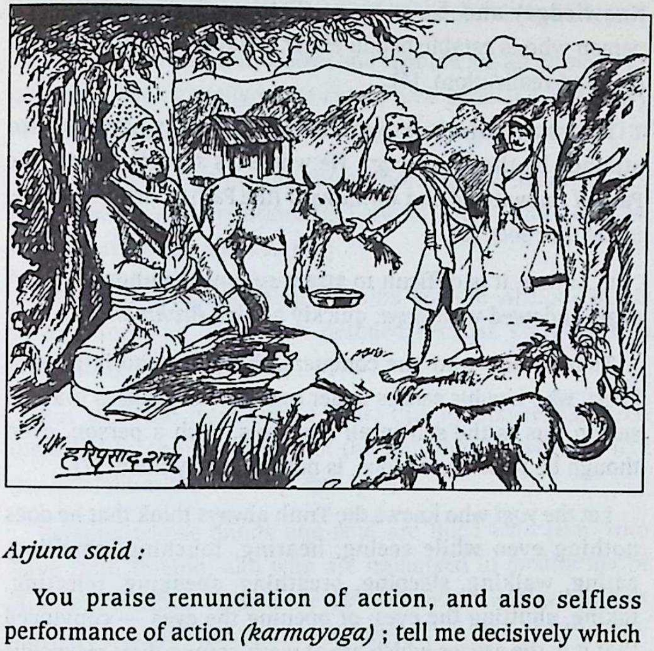
Arjuna, actions do not bind a person who has renounced (the fruits of) all actions by practising *yoga*, whose doubts are all destroyed by knowledge, and who is immersed in his self. [41]

Therefore, O Arjuna, cut asunder, with the sword of Knowledge, this doubt which is born of ignorance and is entrenched in your heart ; take refuge in *yoga* (selfless action),and stand up. [42]

◆

CHAPTER 5

The Path of Renunciation



Arjuna said :

You praise renunciation of action, and also selfless performance of action *(karmayoga)* ; tell me decisively which one of these two is better. [1]

The Lord said :

Renunciation of action *(karmasamnyas)*, and selfess performance of action (*karmayoga*) both lead to the highest bliss; but of the two, *karmayoga* is superior to *karmasamnyas*. [2]

O Arjuna, he who neither hates nor desires, is always to be considered a renouncer; for, a person free from the pairs of opposites (like heat and cold, pleasure and pain etc.) is easily freed from all bondage. [3]

Only the ignorant, not the wise, call *sāmkhyayoga* (Path of Knowledge) and *karmayoga* (Path of Action) different; person who is established in either, obtains the fruits of both (i.e, God-realization). [4]

That state which is attained by a *sāmkhyayogi* is also attained by the *karmayogi*. He who sees *sāmkhyayoga* (the Path of Knowledge) and *karmayoga* (the Path of Action) as one, is the true seer. [5]

O Arjuna, it is difficult to attain *samnyās* without *yoga*. A sage, endowed with *yoga*, quickly attains *Brahman.* [6]

That person who has conquered his self, who is pure of heart, who has his senses under control, and realises that the self in him is the self in all creatures, such a person, even though he performs actions, is not tainted by them. [7]

Let the *yogi* who knows the Truth always think that he does nothing even while seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, rejecting, taking, shutting the eyes, or opening the eyes — convinced that it is the senses which are at work among their respective objects. [8,9]

One who performs actions without attachment, dedicating them to *Brahman* (God), remains untouched by sin, like the lotus leaf remaining unwetted by water on it. [10]

Karmayogis, having given up all attachment, perform actions with body, mind, intellect and even with the senses, only for purification of the self. [11]

The worthy person, giving up the fruits of his actions, attains to supreme peace ; the unworhty person, who, led by desires is attached to the fruits of his actions, is bound. [12]

A person having self-control and renouncing all *karma* with his mind, lives happily in the city of nine gates (i.e. the body), neither doing anything nor causing anything to be done. [13]

The Lord creates neither the authorship nor the actions of the people, nor the relationship between an act and its fruits; it is Nature which does it. [14]

The Lord accepts neither the sins nor the virtuous deeds of any one ; all beings are deluded because knowledge is covered by ignorance. [15]

But to those from whose heart this ignorance has been dispelled by the knowledge of the self, that knowledge, like the Sun, illumines the Supreme. [16]

Persons whose minds and soul are filled with Him, who have faith in Him, and who are immersed in meditation of Him, are purified of their sin by knowledge, and attain that state from which there is no coming back again. [17]

Sages look with the same eyes on a *Brahman* endowed with learning and humility, and on a cow, an elephant, a dog and on a pariah. [18]

Those whose minds are established in equality, they conquer this earthly existence even while still alive here ;

since *Brahman* is flawless, and the same to all, such persons are established in *Brahman*. [19]

One who is neither elated on receiving the pleasant, nor is agitated on receiving the unpleasant, such a unbewildered person of steady intellect knows *Brahman*, and is established in *Brahman*. [20]

A person who is without attachment to outward sense-objects, experiences the happiness that is in the Self ; such a person united with *Brahman* through meditation, enjoys everlasting bliss. [21]

Those enjoyments which are the products of the contact of the senses with their objects, cause only sorrow ; they have a beginning and an end ; Arjuna, the wise do not take delight in them. [22]

One who can withstand the fury of desire and anger before the dissolution of the body, is a *yogi,* and a happy person. [23]

He who is happy within his own self, takes delight within his own self, finds light within his own self, such a *Yogi* who is one with *Brahman,* attains salvation. [24]

Sages who have controlled the self, whose sins have been washed away, whose doubts are all cut asunder, and who are ever engaged in the welfare of all living creatures, obtain salvation. [25]

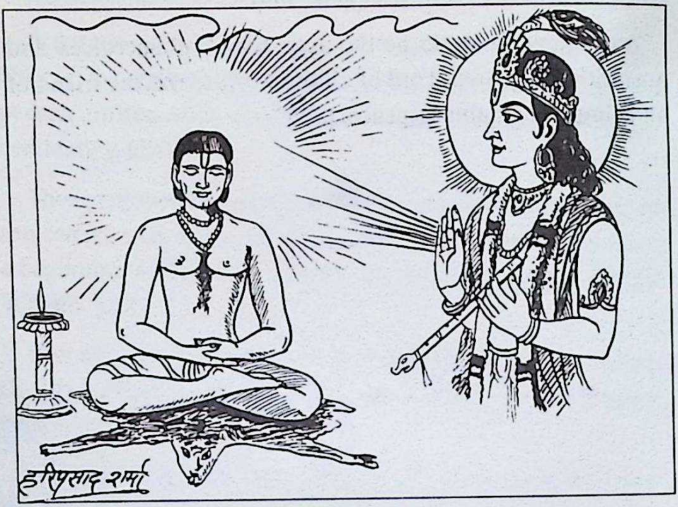
There is supreme bliss all around for the sages who are free from desire and anger, who have conquered their minds, and who have realized the Self. [26]

Shutting out all external contacts with sense-objects, and fixing the eyes between the eyebrows, and equipoising the incoming and outgoing breaths moving within the nostrils, that sage who is intent on salvation, who has conquered the senses, the mind and the intellect, and who is without desires, fear or anger, is ever liberated. [27,28]

And knowing Me to be the acceptor of all sacrifices and austerities, the Great Lord of all the worlds, and the friend of all beings, he attains to peace. [29]

CHAPTER 6

The Path of Meditation



The Lord said:

He who performs his duty without caring for the fruits of his action, is a *samnyasi* and a *karmayogi,* and not he who merely renounces the sacred fire (i.e. the rituals) or abstains from all activities. [1]

Arjuna, you must know that what has been called *samnyasa* is also *yoga,* for no one who does not relinquish desires can be a *yogi.* [2]

Selfless action is said to be the means for the sage striving to attain to *yoga,* ; for the same person when he is established in *yoga,* inaction is said to be the means (of attaining to the state of blessedness). [3]

When a person is attached neither to the enjoyment of the senses, nor to action, and has renounced all resolves, he is said to be established in *yoga.* [4]

Let a person lift himself by his own self, and not demean himself by his own self ; for the self is its own friend, and also its own enemy. [5]

That soul by whom his mind and body has been conquered, is a friend to himself ; and that soul by whom his mind and body has not been conquered lives in enmity with himself. [6]

The Supreme Self of the serene and the self-controlled remains calm in heat and cold, in joy or sorrow, and in honour and dishonoour. [7]

The *yogi* whose soul is replete with knowledge and wisdom, who is never disturbed, who has mastered his senses, and to whom a lump of clay and a piece of stone and gold are the same, is said to have achieved union with *Brahman.* [8]

He is eminent, who has the same feelings for well-wishers, friends, enemies, indifferent people, jealous people, kinsmen, virtuous people and also sinners. [9]

Let the *yogi* controlling his mind and soul, free himself from all desires and possessions, and constantly practise meditation, seated in a secluded place. [10]

He should establish his seat covered with Kusha grass, deerskin and cloth placed one over the other, on a clean and secluded spot — the seat being neither too high nor too low. Sitting on that seat, with mind in concentration, and with heart and senses under control, let him practise *yoga* for self-purification. [11, 12]

Keeping his body, head, and neck straight and motionless, and gazing fixedly on the front part of his nose without looking in any other direction, being calm and fearless, practising *Brahmacharya* steadfastly, controlling his mind, and devoting his thoughts to Me, let him sit absorbed in contemplation of Me. [13,14]

Thus, always devoting his mind to Me, the yogi, with mind under control, attains to supreme peace and freedom which abide in Me. [15]

Arjuna, *yoga* is not for him who eats too much, nor for him who does not eat at all ; and it is not for him who sleeps too much, or for him who keeps awake too long. [16]

Yoga, practised by a person, who is moderate in eating and recreation, who is restrained in his actions, and whose sleep and wakefulness are regulated, destroys all his woes. [17]

When the mind of a person is under perfect control, and is riveted on the Self, then that person, freed from all longing, is said to be endowed with *yoga*. [18]

A lamp placed in a windless place does not flicker ; this simile is used to describe the state of the controlled mind of a *yogi* immersed in *yoga* (practice of union with the Self). [19]

When the mind, subdued by the practice of yoga, is at rest, and when having sight of the Self, the self finds contentment in the Self;

and, when the *yogi,* beyond the sway of the senses, experiences that infinite joy which can be apprehended only by the purified intellect, and when established therein, he does not deviate from that real state of self-knowledge,

and, gaining which he counts no other gain greater than that, and being fixed in which he is not shaken even by heaviest sorrow,

know that separation of union with sorrow as *yoga* ; that *yoga* should be practised with determination and with an untroubled mind. [20,21,22,23]

Having completely renounced all desires born of ambition, and fully subjugating all the senses with the mind,

let him attain calmness little by little through patient wisdom, and fixing his mind on the Self, let him think of nothing else. [24,25]

Wherever this restless and inconstant mind wanders, let him withdraw it from there, and repeatedly bring it under the control of the Self. [26]

That *yogi* whose mind is tranquil, who is devoid of sin, whose passion is at rest, such a *yogi* attaining union with *Brahman* obtains the highest bliss. [27]

The *yogi*, devoid of sin, and practising *yoga* constantly, happily enjoys the ecstatic joy of union with *Brahman.* [28]

That person who is steadfastly engaged in *yoga*, looks everywhere with an equal eye, seeing the Self in all beings, and all beings in the Self. [29]

He who sees Me in all, and all in Me, I am never out of his sight, and he is never out of My sight. [30]

He who is fixed in union with Me, and worships Me dwelling in all beings, that *yogi*, whatever he may do, dwells only in Me. [31]

Arjuna, he who looks on joy or sorrow everywhere, as if it were his own, that *yogi* is known to be the best of all. [32]

Arjuna said:

O Krishna, this *yoga* which you have described as equanimity, I do not see its abiding character owing to the restlessness of the mind,

because, O Krishna, the mind is restless, unruly, stubborn and strong; I consider it to be difficult to control as the wind. [33, 34]

The Lord said :

O Arjuna, the mind is, no doubt, restless and unruly, but by constant practice and non-attachment, it can be brought under control. [35]

Yoga is difficult to be attained by one who has not controlled his self, but is easy to be attained by the persevering and the self-controlled, by following the right means : such is my opinion. [36]

Arjuna said :

Krishna, what end does he meet, who though endowed with faith, but lacking in self control, strays from *yoga*, and thus does not reach perfection. [37]

O Krishna, does he not, shelterless, perish like a broken cloud, having gone astray from the path leading to *Brahman*, and deprived of both the worldly and the spiritual attainments? [38]

Krishna, you ought to dispel this doubt of mine completely, for none except you can do it. [39]

The Lord said :

Arjuna, such a person does not suffer destruction in this world or the next, for dear friend, a person who strives for the good never comes to a bad end. [40]

Such a person who has fallen from *yoga*, still attains the world of the righteous (i.e., heaven), and having dwelt there for many long years, is born again in the house of righteous and prosperous persons in this world. [41]

Or he is born in the family of enlightened *yogis* ; but such a birth is rare indeed in this world. [42]

And there, O Arjuna, he regains the knowledge acquired in his former existence, and then strives again for perfection. [43]

By his previous practice, he is driven irresistably towards union with God ; for the searcher after *yoga* goes farther than he who performs the rites and rituals laid down in the *Vedas*. [44]

The *yogi* who strives assiduously, having been purified from all sins, and perfected in the course of many births, attains to the Supreme State. [45]

The *yogi* is greater than the ascetic, and greater than the learned too; the *yogi* is greater even than those who perform actions (laid down in the scriptures) ; therefore O Arjun, be a *yogi*. [46]

And of all *yogis*, I consider him to be the highest who, full of devotion, and with his mind fixed on Me, worships Me with all his heart. [47]

* * *

CHAPTER 7

The Path of Knowledge and Realization

The Lord said :

Arjuna, hear how you will, by practising yoga with your mind devoted to Me, and by taking refuge in Me, know Me fully, without any doubt, [1]

I will give you this knowledge and wisdom, having known which nothing more remains to be known here in this world. [2]

Scarcely one out of thousands of persons, strives for perfection, and among thousands of persevering strivers, scarcely one knows Me in reality. [3]

This is the eightfold division of My nature (*prakriti*) : earth, water, fire, wind, ether, mind, intellect, and ego. [4]

O Arjuna, this is only My lower nature; other than this, is my higher nature in the form of life-consciousness, by which this whole universe is sustained. [5]

Know this : all creatures are born of these two natures (*prakritis*) ; I am the origin and also the dissolution of the whole universe. [6]

Arjuna, there is nothing else beyond Me ; all this universe is strung in Me like jewels in a necklace.[7]

Arjuna, I am the sapidity in water ; the radiance in the Moon and the Sun ; the sacred syllable Om in all the *Vedas* ; the sound in ether ; and in man I am the manliness. [8]

In earth, I am the sacred smell ; in fire I am the brilliance ; and in all living creatures I am the life-consciousness ; and in ascetics I am the austerity. [9]

Arjuna, know me to be the enduring cause of all living creatures, I am the intellect of the intelligent, and the glory of the glorious. [10]

O Arjuna, in the strong, I am the strength devoid of desire and attachment ; and in beings, I am the desire which is not inconsistent with *Dharma* (duty). [11]

And again, know that the feelings or state of *Sattwa* (goodness or purity), of *Rajas* (passion or activity), and of *Tamas* (ignorance or inertia), all emanate from me, but I am not in them ; they are in Me. [12]

The whole world deluded by expressions of the modes of nature (*gunas*), does not really know Me, the Eternal One, who lies beyond them. [13]

This divine *maya* of mine, composed of the three *gunas* (modes of nature), is difficult to surmount. Only those who take refuge in Me, get accross it. [14]

The dull-witted, the evil-doers, those who have demonic tendencies, and whose wisdom is destroyed by *maya*, do not seek refuge in Me. [15]

O Arjuna, the virtuous people who worship Me are of four kinds : the distressed, the enquiring, the seeker for material welfare, and the wise. [16]

Of them, the most eminent is the wise, who is solely devoted to Me, and is always united with Me, for I am very dear to him, and he is dear to Me. [17]

Noble they all are but I regard the wise devotee as my very self, for he is firmly established in Me, his supreme goal. [18]

At the end of many births, the man of wisdom, thinking Vasudeva (the Supreme) is everything, takes refuge in Me ; such a great soul is very rare. [19]

Those who are robbed of their wisdom by their material desires, they, impelled by their nature, worship other gods, practising this or that rite. [20]

Whatever form a devotee desires to worship with faith, I make his faith on that form unwavering . [21]

Endowed with such devotion, he worships that deity, and from him obtains his desires, which, again, are granted by Me. [22]

But the fruits obtained by such men of little understanding are temporary. Those who worship the deities attain to them, whereas My devotees come unto Me. [23]

Witless persons, not knowing My eternal, changeless and supreme character, consider Me, the unmanifest, to be manifest in human form. [24]

Veiled by My *yogamaya*, I am not apparent to all ; this bewildered world does not know Me, the unborn and the imperishable. [25]

Arjuna, I know all creatures of the past, the present, and the future, but no one knows Me. [26]

O Arjuna, all the creatures in the world are deluded by the pairs of conflicting feelings (like pleasure and pain) arising out of desire and aversion. [27]

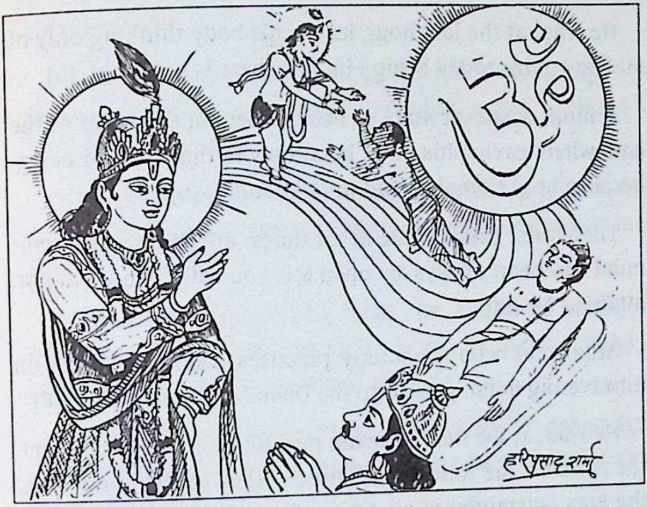
But those who act righteouly, and whose sin has been destroyed, and who are free from conflicting emotions, worship Me with steadfast faith. [28]

Those who take refuge in Me, and strive for deliverance from old age and death, they know the *Brahman*, the entire nature of Self, and all about *karma* (action). [29]

Those who know Me as the Lord of Life, the Lord of all gods, and the Lord of sacrifice, they, with their minds fixed on Me, continue to know Me even till the hour of their death. [30]

CHAPTER 8

The Eternal Brahman



Arjuna said :

O Krishna, what is that *Brahman*, what is *Adhyatma*, what is *Karma*, what is called *Adhibhoota*, and what is called *Adhidaiva* ? [1]

Krishna, what is *Adhiyajna* here, and how does it dwell in this body; how are you known at the time of death by the self-controlled ones ? [2]

The Lord said :

Brahman is the Supreme and Imperishable Being ;

individual being) ; and the prescribed sacrifice which brings beings into existence is called *karma*. [3]

All perishable objects are *Adhibhoota* ; *Purusha* (the Supreme Self) is *Adhidaiva* ; and O Arjuna, I am the *Adhiyajna* in this body. [4]

He who, at the last hour, leaves his body thinking only of Me, he attains to My being ; in this, there is no doubt. [5]

Arjuna, whatever state or being a person thinks of at the end, when leaving his body, he attains to that state or being, because he is ever absorbed in its thought. [6]

Therefore , think of Me at all times, and fight. With your mind and heart always set upon Me, you will, without doubt, attain to Me. [7]

Arjuna, he who constantly practises meditation with an unwavering mind, goes unto the Divine Supreme Being, [8]

He who, at the time of death, meditates on the Omniscient, the Ancient, the Ruler of all, the Subtlest of the subtle, and the Stay (sustainer) of all, whose form is inconceivable, who is refulgent like the Sun, and far away from darkness, with a steady mind and and filled with devotion, fixing his life-breath between the brows, attains to the Supreme Divine Being. [9,10]

I shall tell you briefly that supreme state which the knowers of the *Vedas* call the Imperishable, which the unattached recluses enter into, and desiring which they practice *Brahmacharya*. [11]

Shutting all the doors of the senses, confining the mind within the heart, and fixing one's life breath in the head, and thus established in the practice of *yoga*,

whoever departs, leaving his body, pronouncing 'Om' the one letter *Brahman*, and thinking of Me, attains to the Supreme State. [12,13]

Arjuna, I am easily attained by the ever-devoted *yogi* who constantly meditates on Me everyday, never thinking of anything else. [14]

These great souls, having achieved perfection and reached Me, are not reborn into this state of misery and transience. [15]

Arjuna, all the worlds, from the abode of *Brahman* downwards, are subject to return later ; but Arjuna, there is no rebirth after having attained Me. [16]

Those who know Brahmā's day as lasting a thousand ages, and his night also a thousand ages, are the true knowers of day and night. [17]

At the break of (Brahmā's) day all the embodied beings emerge from the Unmanifest, and at the approach of night, they merge into the same Unmanifest. [18]

Arjuna, helplessly, this multitude of beings born again and yet again, merges at the approach of night (into the Unmanifest), and reappear again at the approach of day. [19]

But, beyond this Unmanifest lies yet another unmanifest Eternal Being who does not perish even when all the beings perish. [20]

That which is called the Unmanifest and the Imperishable, is also known as the Supreme Goal, having attained which there is no coming back. That is My supreme abode. [21]

And O Arjuna, that Supreme Person in whom all creatures dwell, and by whom this universe is pervaded, can be attained by endless devotion. [22]

O Arjuna, I will tell you of the time, departing when the *yogis* come back (to re-birth), and of the time, departing when, they do not return. [23]

Fire, light, day-time, the period of the bright phase of the moon, the six months of the northern position of the Sun — persons knowing *Brahman* who depart at such time, attain to *Brahman*. [24]

Smoke, night-time, the period of the dark phase of the Moon, the six months of the southern position of the Sun; the *yogi* departing at such time, obtaining the radiance of the Moon, returns. [25]

Bright and dark — these two paths of the universe, are considered to be eternal. One leads to a state from which there is no return, and the other leads to rebirth again. [26]

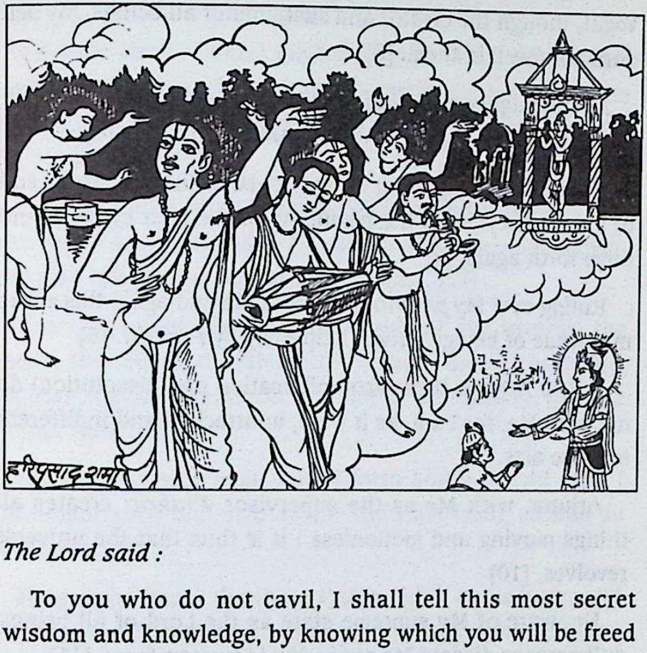
Arjuna, the yogi who knows these two paths is never deluded ; therefore, Arjuna, be steadfast in *yoga* at all times. [27]

The *yogi* who knows this, goes beyond all the holy fruits attributed to the study of *Vedas*, to sacrifices, to meditation, or to charitable gifts, and attains to the primeval and eternal Supreme Abode. [28]

CHAPTER

9

King of Sciences and Secrets



The Lord said :

To you who do not cavil, I shall tell this most secret wisdom and knowledge, by knowing which you will be freed from all evil. [1]

This is the king of sciences, the king of secrets, supremely holy, excellent, directly realizable, endowed with virtue, easy to practise, and inexhaustible. [2]

Arjuna, persons who have no faith in this *Dharma* (science of self-knowledge), fail to find Me, and continue to revolve in the worldly cycle of death (and re-birth). [3]

This whole universe is pervaded by Me in My unmanifest form ; all beings are contained in Me, and not I in them. [4]

And yet these beings do not abide in Me. Behold My Divine Yoga!, though the creator and sustainer of all beings, My self does not dwell in them. [5]

As the mighty air, wandering everywhere, ever remains in space, so do all beings always remain within Me. [6]

Arjuna, all beings enter into My *prakriti* (nature) at the end of a cosmic cycle; at the beginning of the next cycle, I send them forth again. [7]

Ruling over My *prakriti*, I create again and again this entire multitude of beings, driven helplessly by *Prakriti*. [8]

But, O Arjuna, these acts (of creation and dissolution) do not bind Me, for I am, as it were, unattached and indifferent to these acts. [9]

Arjuna, with Me as the supervisor, *Prakriti* creates all things moving and motionless ; it is thus that the universe revolves. [10]

Unaware of My supreme state as the Lord of all beings, dull persons disdain Me appearing in human form. [11]

Senseless persons with vain hopes, vain deeds and vain knowledge, have dark, demonic and deceptive ways. [12]

But Arjuna, those great souls who have divine nature, knowing Me to be the origin of all beings and imperishable, worship Me with unwavering mind. [13]

Ever singing My glory, striving with firm determination to obtain Me, and bowing to Me with devotion, they worship Me constantly with unflinching faith. [14]

Others worship Me, the all-pervading spirit, with their offering of knowledge, as one with themselves, some others as separate, and still others in manifold forms. [15]

I am the *Vedic ritual*, I am the sacrifice, I am the offering to the departed ancestors, I am the medicinal herb, I am the *mantra*, I am the clarified butter, I am the fire and I am the act of sacrifice. [16]

I am the father, mother, grandsire, and the sustainer of this universe, I am the *Omkar*, the purifier and One to be known, and also Rik, Sama, and Yaju (the *Vedas*). [17]

(I am) the goal, the sustainer, the Lord, the witness, the abode, the refuge, the friend, the creator, the destroyer, the support, the store-house at the time of dissolution, and the eternal seed. [18]

Arjuna, I provide heat, I send forth and withhold rain, I am immortality, and also death, and I am being as well as non-being. [19]

Those who know the three *Vedas*, drink *soma*-juice, and are cleansed from sin, worship Me through *yajna*, praying for the attainment of heaven ; they do reach heaven, and there they enjoy celestial pleasures. [20]

They, having enjoyed the extensive heavenly world, again come back to the mortal world when the fruits of their righteous deeds are exhausted ; thus those who perform the rituals ordained in the three *Vedas* to seek material pleasures, come and go repeatedly (i.e, obtain birth and re-birth). [21]

I ensure the safety and welfare of such steadfast devotees who always meditate on Me and worship Me without any other thought. [22]

Arjuna, even those who endowed with faith, worship other gods, they too, worship Me, though not in the correct way. [23]

For, I am the Receiver and the Lord of all sacrifices, but these men do not know Me in My true nature, and so they fall (i.e, return to re-birth). [24]

Whoever worship the gods attain to them, whoever worship the ancestors attain to them, and those who worship the spirits go to them; so do those who worship Me attain to Me. [25]

Whosoever offers to Me with faith and love, a leaf, a flower, a fruit or even just water, that offering of love made by the pure of heart, I accept. [26]

Arjuna, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever austerities you practise — do that as an offering to Me. [27]

Thus, you will be freed from the bonds of action having good or evil consequences ; and with your mind firmly set on renunciation and equanimity, you will be liberated, and will attain to Me. [28]

I am the same to all creatures, I neither hate nor love any of them ; but those who worship Me with devotion, they are in Me and I in them. [29]

Even a most wicked person, if he worships Me with utter devotion, is fit to be counted among the good, because he is rightly resolved. [30]

Soon he becomes righteous, and attains permanent peace ; Arjun, know for certain that my devotee never perishes. [31]

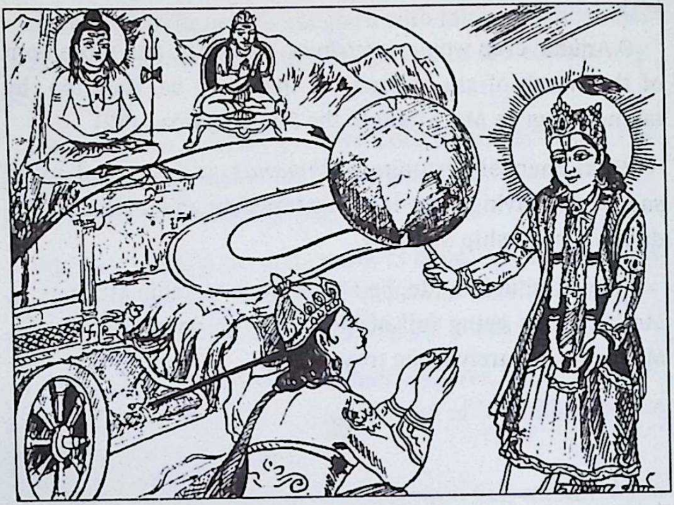
O Arjuna, even women, *vaishyas*, *shoodras*, and those born of the womb of sin, whosoever they may be, they too, by taking refuge in Me, attain to the Supreme Goal. [32]

What then of virtuous *brāhmanas* and devoted royal sages ! So, having come into this transient and joyless world, do always worship Me. [33]

Fix your mind on Me, be My devotee, worship Me, bow to Me, and thus being full of Me, and with your heart set on Me, you will surely come to Me. [34]

CHAPTER 10

Divine Manifestations



The Lord said :

Hear again, O Arjuna, my supreme words which I, desiring your welfare, shall speak to you — you who love me so much. [1]

Neither the gods nor the great sages know my origin, because I am the prime cause of both : the gods as well as the great sages. [2]

He who knows Me as unborn, without beginning,, and as

Supreme Lord of the Universe, he is enlightened among mortals, and becomes free from all sins. [3]

Wisdom, knowledge, discrimination, forgiveness, truth, self-control, equanimity, joy, grief, birth, death, fear, and also fearlessness,

Non-violence, equability, contentment, austerity, giving, fame and ill-fame, all these different traits of beings come from Me alone. [4,5]

The seven great sages, their four elders (Sanak and others), and the Manus, endowed with My nature, were all born of My will, and from them have come all these creatures in the world. [6]

Whoever comprehends this glory and power of Mine, becomes established in unshaken *yoga* ; of this there is no doubt. [7]

I am the source of all creation ; all things move because of Me ; knowing this, the wise worship Me with unending devotion. [8]

With their minds fixed on Me, and their lives dedicated to Me, such people are ever contented and happy in speaking of Me and in explaining My glory to each other. [9]

To these ever devoted persons who worship Me with love, I give that *yoga* of wisdom, by which they come to Me. [10]

Out of compassion for them, I, dwelling in their hearts, dispel the darkness born of ignorance with the illuminating light of knowledge. [11]

Arjuna said :

You are the Supreme *Brahman*, the Supreme Abode, and the Supreme Purifier, the Eternal, Divine Being, the Primeval Deity, birthless, the All-pervading ; the sages and the divine sage Narada, also Asita, Devala, and Vyāsa, call you all these, and You yourself tell me the same. [12,13]

Krishna, I believe all that you tell me to be true ; O Krishna, neither demons nor gods really know Your manifestations. [14]

O Supreme Being, O Origin of creatures, O Lord of all beings, O God of gods, O Ruler of the universe, You alone know Yourself by the light of Your self. [15]

You should describe to me fully Your divine manifestations by which You pervade all these worlds. [16]

O Krishna, how may I know You, by continuous meditation, and which of Your forms, O Krishna, should I meditate on ? [17]

O Krishna, recount to me yet again Your power and manifestations, for I never obtain satiety from hearing Your nectar-like words. [18]

The Lord said :

O Arjuna, now I will tell you the prominent among My divine manifestations, as there is no end to the vastness of My manifestations. [19]

Arjuna, I am the self which exists in the heart of all beings, I am the beginning, the middle and also the end of all beings. [20]

Among the Adityas I am Vishnu, among the lights I am the radiant Sun, among the Maruts I am Mareechi, among the planets I am the Moon. [21]

Of the *Vedas* I am Sāmaveda, among the gods I am Indra, of the sense-organs I am the mind, and I am consciousness in the living. [22]

Among Rudras I am Shankar ; among Yakshas and Rakshyasas I am Kubera (god of wealth); among Vasus I am Pavaka (fire-god), and among mountains I am Meru. [23]

Arjuna, among the priests know Me to be Brihaspati the chief of priests ; among the leaders of armies I am Skanda ; among waters I am the ocean. [24]

Among the great sages I am Bhrigu ; among spoken words I am the one-syllable *Om* ; among the *Yajnas* I am *Japa* ; among the immovables, I am Himalaya. [25]

Among all trees I am Ashwattha, among divine seers I am Narada, among the *gandharvas* I am Chitraratha, and among the liberated I am the sage Kapil. [26]

Among horses know Me to be Uchchaishravā born out of nectar, among lordly elephants I am Airāvata ; and among men I am the monarch. [27]

Among weapons I am the thunderbolt ; among cows I am Kāmadhenu, among the progenitors I am Kandarpa ; and among serpents I am Vāsuki. [28]

And among the snakes I am Ananta ; among acquatic creatures I am Varuna, among the *pitris* I am Aryama ; and among those who rule I am Yama. [29]

Among the *daityas* I am Prahlad ; among those who compute, I am time; and among the beasts I am the lion, and among the birds I am Vainateya (Garuda). [30]

Among purifiers I am the wind; among warriors I am Rama; among fishes I am the alligator; and among rivers I am Janhavi (Ganga). [31]

Arjuna, of all creations, I am the beginning, the middle and the end, among those who debate I am the dialectic, and among sciences I am the science of spirituality. [32]

Among letters I am 'A', and among compound words I am Dwanda; I am the endless time; I am the sustainer of all, facing all sides. [33]

And I am Death which seizes all; I am the source of all that shall be born, and among females I am Fame, Prosperity, Speech, Memory, Intelligence, Patience and Forgiveness. [34]

Also, among hymns I am Brihatsama; among the metres I am *Gāyatri;* among the months I am *Mārgashirsha;* among the seasons I am Spring.[35]

Among those who practise deception I am gambling, I am the splendour of the splendid, I am Victory, I am Perseveremce, and I am the goodness of the good. [36]

Among the Vrishnis I am Vasudeva (Krishna); among the Pandavas I am Dhanajnaya (Arjuna); among the sages I am Vyāsa, and among the poets I am Ushana. [37]

Of those who rule I am the rod; of those desiring to conquer I am the strategy; among secrets I am silence; also, I am the wisdom of the wise. [38]

And again, Arjuna, whatever seed there is of all beings, that too I am ; nothing moving or unmoving exists without Me. [39]

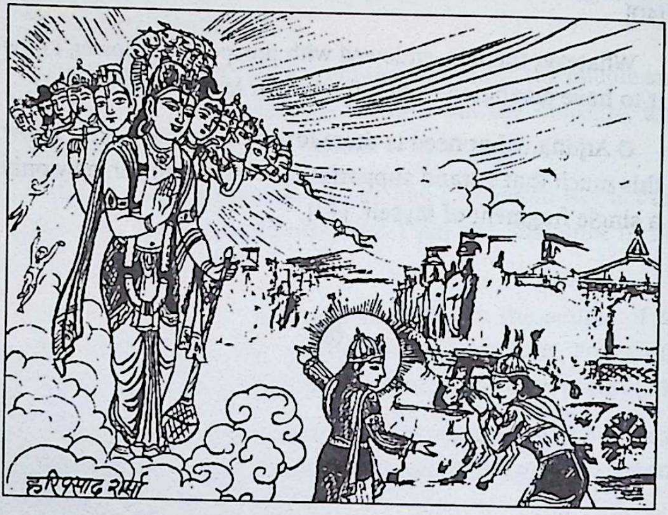
Arjuna, there is no end to my divine manifestations; this is only a brief description of the extent of my manifestations. [40]

Whatever there is, endowed with prosperity or power, know it to have emanated from a fraction of My refulgence. [41]

O Arjuna, what need is there for you to know more ! Know this much that I stand supporting the whole universe by only a single fragment of Myself. [42]

CHAPTER 11

Vision of the Universal Form



Arjuna said :

My delusion has been dispelled by these supremely mystic words of spiritual wisdom spoken by you out of kindness to Me. [1]

O Krishna, I have heard from you in detail, about the origin and dissolution of all beings, and also about Your infinite glory. [2]

O Supreme Lord, You are what you describe Yourself to be. O Supreme Person, now I long to see your divine form. [3]

Lord, if you think that it can be seen by me, then, O Master of Yoga, reveal to me Your eternal Self. [4]

The Lord said :

Arjuna, look at My hundreds and thousands of divine forms, of various kinds, colours and shapes. [5]

Arjuna, behold (in Me) the Adityas, Vasus, Rudras, Aswinis, Marutas ; and many wonders never seen before. [6]

Arjuna, now behold in this body of Mine, gathered in one place, the whole universe with all that is animate and inanimate, and whatever else you wish to see. [7]

But you cannot see Me with these (human) eyes of yours ; therefore, I will give you divine eyes with which you can behold My divine *yoga* power. [8]

Sanjay said :

O King (Dhritarāshtra), having spoken thus, Krishna, the great Master of Yoga showed to Arjuna the supreme grandeur of His divine form. [9]

Having many mouths and eyes, and many wondrous sights, many divine ornaments, and wielding many divine weapons, wearing divine garlands and robes, anointed with divine perfumes, endowed with all wonders, he saw the infinite Deity, with faces on all sides of the universe. [10,11]

If a thousand suns were to blaze forth all at once, even that might scarcely resemble the radiance of the mighty Lord. [12]

Then did Arjuna see, gathered together, in the body of the God of gods, the whole universe in all its diversity. [13]

Then Arjuna, wonder-stricken and thrilled, with his hair standing on end, bowed down his head in reverence to the Lord, folded his hands and spoke thus : [14]

Arjuna said :

Lord, I see in Your body all the deities, multitude of all sorts of beings, Brahmā seated on the lotus, all sages, and the celestial serpents. [15]

O Lord of the universe, I see you with numerous arms, bellies, mouths and eyes, and with infinite forms on every side ; O Universal Form, I see neither Your end, nor Your middle, nor Your beginning. [16]

I see You everywhere with Your crown, mace, and discus, blazing from all sides, a mass of brilliance dazzling to the eyes, radiant like burning fire and the Sun, and immeasurable. [17]

You are supreme, imperishable, and worthy to be known ; You are the Supreme Refuge of this universe ; you are changeless, primeval protector of righteousness, and the eternal and imperishable person — such is my belief. [18]

I see you without beginning, middle or end, with infinite prowess, having innumerable arms, and with Moon and Sun as eyes, with mouth like blazing fire, and scorching this universe with Your own radiance. [19]

O Krishna, this space between heaven and earth, and all the directions are filled by You alone ; and all the three worlds tremble with fear seeing this wondrous and terrific form of Yours. [20]

The galaxy of these gods are entering into Yourself ; some being frightened chant your glories with folded hands; hosts of great sages and Siddhas (emancipated personages) saying 'All be well!', extol You with excellent hymns. [21]

Rudras, Adityas, Vasus, Sādhyas, Vishwedevas, Ashwinikumaras, and Marutas, Ushmapās, and also the communities of *gandharvas*, *asuras*, and *siddhas*, all look on you with wonder. [22]

O Krishna, seeing your vast and dreadful form having numerous mouths and eyes, many arms, thighs and feet, many bellies, terrible teeth, all the worlds are terrified, and so am I. [23]

Because, O Vishṇu (God), seeing You touching the skies, resplendent with many hues, with mouth wide open, and with big flaming eyes, I am terrified in my innermost heart, and find neither peace nor fortitude. [24]

Seeing your mouths frightful with long teeth, and blazing like the fire of destruction, I do not know the directions, and do not find peace ; O Lord of the gods, O Stay of the Universe, be pleased. [25]

All these sons of Dhritarāshtra, with the host of kings, as well as Bheeshma, Drona, Sutaputra (Karna), and also the chief warriors on our side, are rushing into your dreadful mouths with monstrous jaws. Some with their heads crushed, are seen to stick in the interstices of Your teeth. [26,27]

As the many torrents of rivers rush towards the sea, so do these heroes among men, enter into your mouths blazing on all sides. [28]

As moths rush headlong into burning fire to perish, so do these multitudes, rush into your mouths for their own destruction. [29]

Oh Vishnu, devouring the entire multitude with Your blazing mouths, you are lapping them up everywhere ; your terrible brightness envelops the entire universe with radiance, and scorches it. [30]

Tell me who you are with such terrible aspect. O Chief among gods, I bow to you, be pleased. I desire to know you, the Primeval One, for I do not know your purpose. [31]

The Lord said :

I am Time, the destroyer of the worlds, ready to destroy these people here. Even without you, the warriors in the hostile army will not live. [32]

Therefore arise, gain renown, and conquering your enemies, enjoy the prosperous kingdom ; they have already been slain by Me, O Arjuna, be you only the instrument. [33]

Kill Drona, and Bheeshma, and Jayadratha, and Karna, and other brave warriors already slain by Me ; have no fear ; fight, and you will conquer your enemies in the battle. [34]

Sanjaya said :

Hearing these words of Krishna, Arjuna trembling and with folded hands, made obeisance, and prostrating himself greatly frightened, spoke again to Krishna in a choked voice. [35]

Arjuna said :

O Krishna, it is as it should be that the universe is filled with love and rejoices in singing Your glory ; and the *rakshyasas* (demons) flee in dread in all directions, and the emancipated persons bow down to You in adoration. [36]

How can they not bow to you, O High-Souled One, who are the first creator even of Brahmā and greater than him; O Infinite, O God of the gods, O Shelter of the universe, you are that which is real as well as that which is unreal, and also the unchanging beyond them. [37]

You are the Primeval Deity, the Ancient Being, you are the ultimate refuge of this universe, You are the knower, and worthy to be known, and the Supreme Abode. O You who possess infinite forms, the universe is permeated by You. [38]

You are Vayu, Yama, Agni, Varuna, Chandra, Prajapati, and also the grandsire. Salutations to You a thousand times, and then many salutations again and again to You. [39]

O All, O Lord of Infinite Might, salutations to You from the front, from behind, and from all sides. Lord of Infinite Prowess, You enfold everything, and so You are All. [40]

Not knowing this greatness of Yours and considering You only as a friend, by whatever name I may have wilfully addressed You, out of love or carelessness, as "O Krishna", "O Yadava", "O Friend",

and, O Infallible One, in whatever way I may have shown disrespect to You, in jest, in walks, while sitting, at repose or at meals, while alone or in company, I implore You, the Infinite, to forgive me for that. [41,42]

You are the father, the greatest of teachers, and the most venerable in this universe, both animate and inanimate.

O Incomparable Power, there is none equal to You in all the three worlds, how can there be one greater ? [43]

Bowing down prostrate at your feet, O Adorable Lord, I pray you to pleased. O God, it befits You to bear with me, as a father does with his son, a friend with his friend, and a lover with his beloved. [44]

I am full of joy to see what no one had seen before, but my heart is also sorely distressed by fear. O Lord, show me that divine form again, O Lord of the Gods, O Abode of the Universe, be pleased. [45]

I desire to see you the same as before, with diadem on the head, and with mace and discuss in the hands. O Lord with a Thousand Arms, O Universal Being, assume the same four-armed form. [46]

The Lord said :

Arjuna, being pleased with you, I showed to you, with my power of *yoga*, My supreme, radiant, universal, infinite, primeval form which no one other than you had seen before. [47]

O Arjuna, neither by the study of *Vedas*, nor by sacrifices, nor by giving, nor by rituals, nor by by austere penances, can I be seen in this form by any one other than you, in this world. [48]

May you not be distressed or bewildered by seeing this terrific form of Mine ; Be free from fear, and with gladdened heart, behold the same (earlier) form of Mine. [49]

Sanjaya said :

Saying this to Arjuna, Krishna showed him His earlier form again, and resuming his calm and pleasing form, the Great-Souled One consoled the terrified Arjuna. [50]

Arjuna said :

O Krishna, seeing You in this gentle human form, I have regained my composure, and I am myself again. [51]

The Lord said :

It is extremely difficult to obtain a glimpse of this form of Mine which you just saw ; even gods long to see this form. [52]

Neither by Vedas, nor by penances, nor by giving, nor by rituals can I be seen in the form in which you have seen Me. [53]

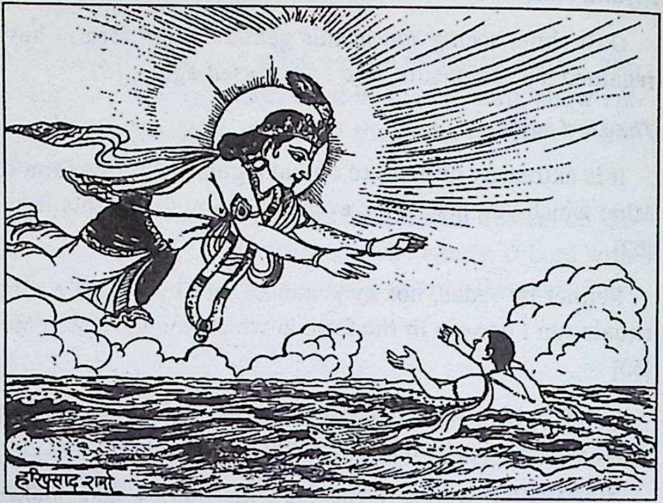
But, O Arjuna, by uttermost devotion can I be known thus and truly perceived, and also entered into. [54]

O Arjuna, he who performs his duties for My sake, makes Me his only goal, is devoted to Me, is free from attachment, and bears malice to none, enters into Me. [55]

CHAPTER

12

The Path of Devotion



Arjuna said :

Those devotees who worship You thus ever steadfast and those who worship the Unmanifest and the Imperishable, which of these know *yoga* better ? [1]

The Lord said :

Those who fixing their minds on Me worship Me with constant devotion and supreme faith, them I hold to be the best among *yogis*. [2]

But, those who worship the Unmanifest, the Imperishable, the Undefinable, the Changeless, the Omnipresent, the Unthinkable, the Immobile, and the Constant, by subdduing all their senses, being even-minded under all conditions, and being ever engaged in the welfare of all beings, attain to Me. [3,4]

The task of such people whose minds are set on the Unmanifest is harder, for it is difficult for the embodied to realize the Unmanifest. [5]

But those who worship Me with all their heart, surrendering all their actions to Me, and meditate on Me with single-minded devotion,

them, whose hearts are thus set on Me, O Arjuna, I soon rescue from the ocean of the mortal world. [6,7]

Let your mind be absorbed in Me alone, fix your intellect on Me; thereafter, you will, no doubt, dwell in Me. [8]

O Arjuna, if you are unable to fix your mind steadily on Me, then try to reach Me by repeated practice of concentration. [9]

If you are unable even to practise concentration, devote yourself to My service ; by performing actions for My sake alone, you wll attain salvation. [10]

If you are unable even to do this, then taking recourse to My *yoga* (of equanimity), and controlling your self, renounce the fruits of all your actions. [11]

For, knowledge is better than practice (of concentration), better than knowledge is meditation, better than meditation is renunciation of the fruits of action, and peace soon follows such renunciation. [12]

He who is free from malice towards all beings, is friendly and compassionate, free from arrogance and attachment, equable in joy or sorrow, forgiving, ever contented, mentally united with Me, has conquered his self, is firm of faith, and has devoted his mind and intellect to Me, such a devotee of Mine is dear to Me. [13,14]

He by whom the world is not afflicted, and who is not afflicted by the world, and who is free from joy, envy, fear and disquiet, is dear to Me. [15]

He who is without expectation, is pure, competent, unconcerned, unattached, unperturbed, and has given up all selfish undertakings, such a devotee of Mine is dear to Me. [16]

He who neither rejoices, nor grieves, nor envies, nor desires, and who has renounced good and evil, such a devoted person is dear to Me. [17]

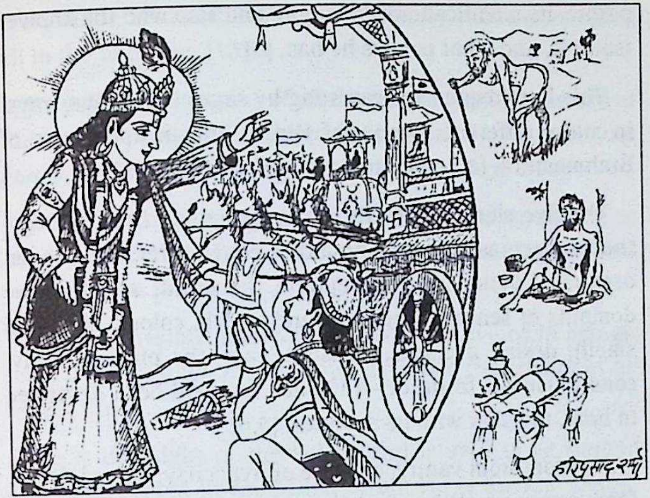
Dear to Me is the devoted person who is alike to friends and foes, alike in fame and shame, in heat and cold, in joy and sorrow, in praise and blame, who is free from attachmemnt, who speaks little, is content with whatever he gets, who has no fixed dwelling, and who is firm of mind. [18,19]

But exceedingly dear to Me are those devotees, who, endowed with faith, and taking Me as their highest goal, follow My immortal teachings (*Dharma*). [20]

13

CHAPTER

The Field and Its Knower



[Arjuna said : O Krishna, Prakriti (Nature) and Purusha (Self), Kshetra (the Field) and the Kshetrajna (the Knower of the Field), knowledge, and that which ought to be known—these I wish to know.]

The Lord said :

Arjuna, this body is called *kshetra* (the Field); and he who knows it, is called *kshetrajna* (the Knower of the Field), by the wise. [1]

Again, Arjuna, know Me to be the *Kshetrajna* (the individual soul) in all the kshetras (bodies) ; the knowledge about the *kshetra* (body) and its knower (the soul) is the true knowledge, in my opinion. [2]

Hear briefly from Me what that field (body) is, what is its nature, its modifications, its origin, and also who the knower (soul) is, and what powers he has. [3]

This has frequently been sung by sages in various ways, in many different hymns (of *Vedas*) and in aphorisms of Brahmasutra, full of sound logic and conviction. [4]

The five elements (earth, water, air, ether, fire), the ego, the intellect; as also the unmanifested (Nature); and the ten organs of action and perception; the mind; and the five domains of sense (namely—sound, touch, colour, taste and smell); desire; aversion; pleasure; pain; the physical body; consciousness; fortitude—thus has the field been described in brief, together with its evolutes. [5,6]

Freedom from vanity; absence of hypocrisy; non-violence; forgiveness; simplicity of mind and speech; service of the *guru* (preceptor); purity; constancy; self- control; detachment from all activities of the senses; and absence of egotism; awareness of the evil of birth, death, old age; disease; absence of attachment to one's children, wife, and home; freedom from conceit; and also equanimity in good and bad situations; unwavering and single-hearted devotion to Me; and love of solitude and holy places; distaste for assemblage of people; a constant yearning for the perception of self; realization of the essence of Truth—all this is knowledge, and that which is otherwise is ignorance, so it has been said. [7,8,9,10,11]

I shall now tell you that which is worthy to be known, and by knowing which one attains Supreme Bliss. It is the Supreme Brahman, who is without a beginning, and is said to be neither *Sat* (existent) nor *Asat* (non-existent). [12]

With hands and feet everywhere, and eyes, heads, mouths everywhere, and with ears everywhere, He exists enveloping all in the universe. [13]

He performs the tasks of all the senses, yet he is devoid of the senses. Though unattached, He sustains all. He is without *gunas* (without attributes), and yet he feels them. [14]

He is within all beings and without, motionless as well as moving ; He is too subtle to be known ; He is far away and yet very near. [15]

He is indivisible, and yet appears to be divided in beings. He is the sustainer, the destroyer and also the creator of all beings. [16]

He is the Light of the lights, and is said to be beyond darkness. Seated in the hearts of all, He is the knowledge, the One to be known, and the One attained through knowledge. [17]

Thus have been described briefly *kshetra* (the field), knowledge, and that which is worthy to be known. My devotee who understands this, attains to My state. [18]

Know that *Prakriti* (Nature) and *Purusha* (soul) both have no beginning ; and know also that all evolution and modes (*gunas*) are born of *Prakriti* (Nature). [19]

Prakriti is described as the cause of all the activities of the body as well as its external and internal organs, and the embodied soul is described as the cause of the experiences of pleasure and pain. [20]

The *Purusha* (soul) seated in *Prakriti*, experiences the *gunas* (modes) which are born of *Prakriti* ; its *(Purusha's)* attachment to different *gunas* is the cause of its birth in good or evil *yonis* (wombs). [21]

The soul dwelling in this body is said to be the (unattached) Witness or Looker-on, the Sustainer, the Permitter, the Experiencer, the Great Lord, and the Supreme Soul. [22]

He, who thus knows the *Purusha* to be other than *Prakriti* with its *gunas,* howsoever he may live, will not be born again.[23]

Some perceive the Self by the self within themselves by meditation, others by *Sāmkhyayoga* (Path of Knowledge), and still others by *Karmayoga* (Path of Action). [24]

But others, not having this knowledge themselves, worship as they have heard from others. Such persons who follow with faith what they have heard, also pass beyond death. [25]

O Arjuna, whatever is born whether animate or inanimate, know it to have come from a union of *kshetra* (matter) and *Kshetrajna* (spirit). [26]

He who sees the Supreme Lord abiding equally in all beings, not perishing when they perish, is the one who really sees. [27]

Seeing the same Lord abiding everywhere equally, he does not consider his self to be destroyed, and thus attains to the Supreme State. [28]

He who sees that all actions are done by *Prakriti* (Nature) alone and that the self does not act, is the one who truly sees. [29]

When he sees the diverse existence of beings rooted in the One, and spreading out from Him, then he attains to *Brahman*. [30]

Arjuna, being without beginning and without *gunas*, this imperishable Supreme Soul, though situated in the body, neither acts, nor is tainted by action. [31]

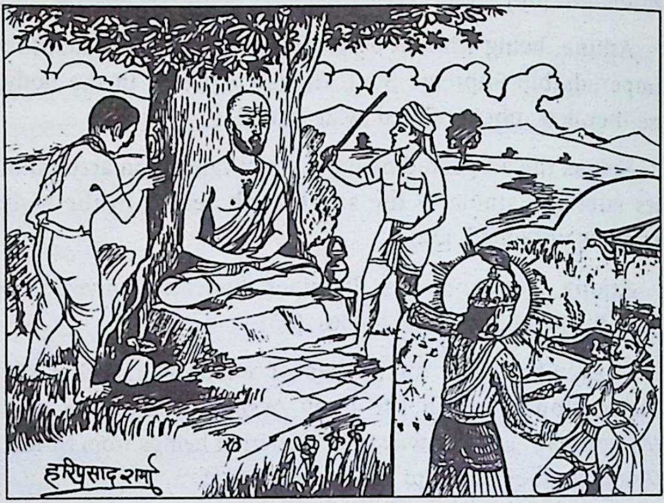
Just as the all-pervading ether is not tainted on account of its subtlety, similarly the self though seated in the body remains untainted. [32]

Arjuna, as the one Sun illumines this entire universe, so does the self illumine all bodies. [33]

They who, with such eyes of wisdom perceive the distinction between the body *(Kshetra)* and the soul *(Kshetrajna)*, and the way to liberation of beings from Nature *(Prakriti)*, they attain to the Supreme. [34]

CHAPTER 14

Distinction of the Three Gunas



The Lord said :

I shall again tell you that supreme wisdom, which is above all wisdom, and knowing which all sages have passed from this world to highest perfection. [1]

Those who attain to Me by practising this wisdom, are not born again at the beginning of the creation, nor do they suffer at the time of dissolution (*Pralaya*). [2]

O Arjuna, the great *Prakriti* is my womb; there I plant the seed; and thence comes forth the birth of all beings. [3]

Arjuna, *Prakriti* is the womb, and I am the father who plants the seeds of all the embodied beings born in various forms. [4]

O Arjuna, *Sattwa* (goodness), *Rajas* (passion), *Tamas* (darkness)—all these three *gunas* (qualities) born of *Prakriti* (Nature), bind the immutable soul to the body. [5]

O Arjuna, of these *gunas* (qualities), *Sattwa* being pure, and free from evil, is enlightening, and binds the soul through desire for happiness and knowledge. [6]

Arjuna, know the quality of *Rajas* to be of the nature of passion arising from desire and attachment; it binds the soul through fondness for action and its fruits. [7]

O Arjuna, also know that the quality of *Tamas,* which deludes all the embodied ones, is born of ignorance ; it binds the soul by infatuation, sloth, and slumber. [8]

Arjuna, *Sattwa* turns men towards happiness, *Rajas* towards action, while *Tamas,* obscuring wisdom, turns them towards infatuation. [9]

Arjuna, *Sattwa* grows by curbing *Rajas* and *Tamas, Rajas* by curbing *Sattwa* and *Tamas,* and *Tamas* grows by curbing *Sattwa* and *Rajas*. [10]

When the light of knowledge shines through all the senses of this body, it is to be known that *Sattwa* is in the ascendant. [11]

Arjuna, avarice, enterprise, activities, disquiet, longing—all these are born when *Rajas* is predominant. [12]

Arjuna, darkness, sloth, infatuation and stupor appear when *Tamas* prevails. [13]

When the embodied soul departs during the growth of *Sattwa,* it attains to the pure world of those who know the Highest. [14]

If it passes away when *Rajas* is dominant, it is reborn among those who are attracted to *karma,* and if it passes away when *Tamas* prevails, it is reborn in a stupid form. [15]

The fruits of righteous deeds is said to be *Sattwika*, i.e., purity and happiness, of *Rājasika* deeds the fruit is sorrow, of *Tāmasika* deeds the fruit is ignorance. [16]

From *Sattwa* arises knowledge, and from *Rajas* arises greed, and from *Tamas* arises ignorance, infatuation, and delusion. [17]

Those who are established in *Sattwa* rise upwards, those who are established in *Rajas* remain in the middle, and those who are established in *Tamas,* possessing vilest qualities, sink downwards. [18]

When a seer perceives no agent other than the *gunas* (qualities), and also knows That which is beyond the *gunas,* he attains to My Being. [19]

The embodied soul, by passing beyond these three *gunas* from which the body is evolved, is liberated from birth, death, age and sorrow, and attains to immortality. [20]

Arjuna said :

Lord, what are the signs of him who is past these *gunas* ? How does he act ? How does he pass beyond the three *gunas*? [21]

The Lord said :

Arjuna, he, who does not hate light *(Sattwa)*, activity *(Rajas)* or delusion *(Tamas)* when they prevail, nor longs for them when they have ceased.

he, who is unconcerned, is not moved by the *gunas*, and remains calm and steady knowing that it is only the *gunas* that are at work,

he, who is the same in joy or grief, is self-possessed, who regards alike a lump of clay, stone or gold, is the same amidst loved and unloved things, who is steadfast, and is the same in praise or blame,

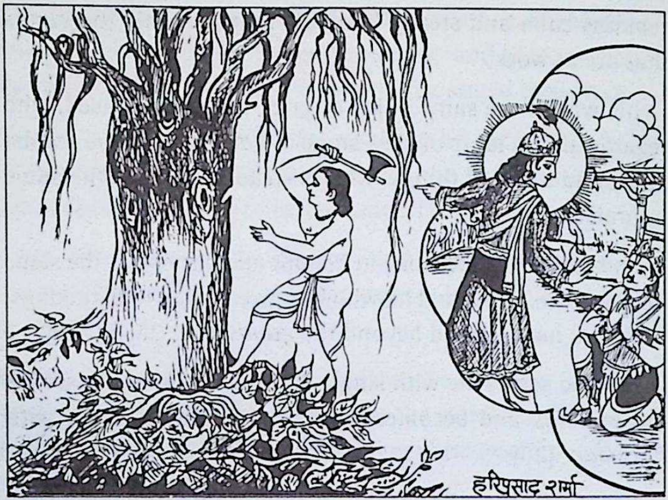
and, he who is the same in honour and dishonour, the same to friends and foes, and he who has given up all undertakings, is said to have passed beyond the *gunas*. [22, 23, 24, 25]

He who serves Me with single-minded devotion, transcends these *gunas* and becomes worthy of attaining union with *Brahman*. [26]

For, I am the abode of the Immutable and Immortal Brahman, and of Eternal *Dharma*, and of Absolute Bliss. [27]

CHAPTER 15

The Path of The Supreme Person



The Lord said :

The Aswattha tree (i.e., the creation) having its roots above (i.e., the Supreme Being) and its boughs spread below, is said to be everlasting; its leaves are the hymns of the *Vedas;* he who knows this tree, knows the *Vedas.* [1]

Its boughs, nourished by the three *gunas,* are spread below and above; the sense-objects are its twigs; its roots stretch down below in the mortal world, binding the soul according to its actions. [2]

Its real form is not perceived here thus, neither its end nor its beginning, nor its basis. Cutting off this Aswattha tree having such tenacious roots with the mighty weapon of non-attachment,

one should seek for that state, reaching which one does not return again, saying "I seek, refuge in the Primeval Person from whom streams forth this creation without a beginning." [3,4]

Those wise men who are free from conceit or delusion, who have conquered the evil of attachment, who are dwelling ever in the self, who are free from all desires, and are liberated from the vexations of the pairs of dualities known as pleasure and pain, reach that Eternal State. [5]

Neither the Sun, nor the Moon nor fire illumines that eternal effulgent state that is My Supreme Abode, attaining to which one never comes back. [6]

A fragment of My own being having become the eternal embodied soul in the world of living creatures, attracts to itself the mind and the five senses that rest in *Prakriti.* [7]

When the soul leaves a body or acquires a new one, it takes away these (the mind and the senses), just like the wind which gathers and carries away the scent from its abode. [8]

The embodied soul enjoys the sense-objects by using the ear, the eye, the senses of touch, taste, and smell, and also the mind. [9]

The unenlightened do not perceive the soul when it leaves the body, or resides in it, or when it enjoys the sense-objects, or when it is united with the *gunas,* but those who have eyes of wisdom perceive it. [10]

Only the striving *yogis* see it (the soul) situated in themselves; the dull and the impure-hearted do not see it even though they strive. [11]

That radiance of the Sun which lights the whole universe, and that of the Moon, and of fire, know that radiance to be mine. [12]

Entering the earth I sustain all living beings with My energy, and becoming the Moon I nourish all plants with sap. [13]

Lodged in the body of all creatures as fire, and endowed with inhaling and exhaling breaths, I digest all the four kinds of food. [14]

Seated in the hearts of all living beings, it is I who gives and takes away memory and knowledge, and I am what *Vedas* tell about, I am the author of the *Vedānta* and also the knower of the *Vedas.* [15]

In the world, there are two kinds of beings—the perishable and the imperishable ; the bodies of all creatures are called perishable, and the embodied soul *(jeevātma)* is known as imperishable. [16]

The Supreme Being is yet another. He is the Imperishable Lord who pervades the three worlds and upholds and sustains them, and is known as the Supreme Self. [17]

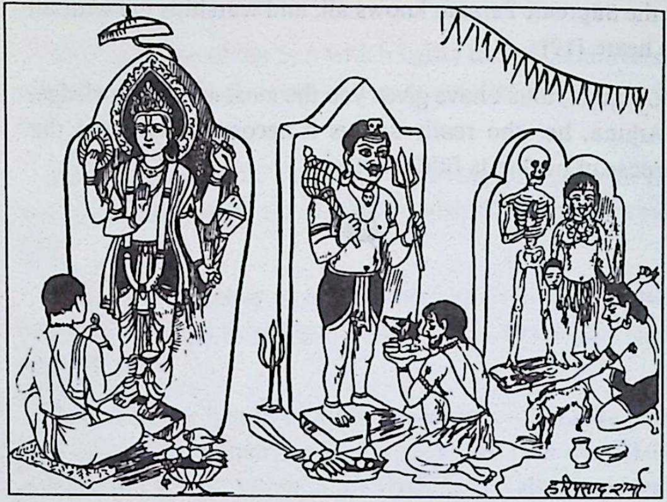
Since I am beyond the perishable and superior even to the Imperishable, I am called by the name of Purushottam (Supreme Person) in this world and in the *Vedas.* [18]

Arjuna, a person without delusion, who thus knows me to be the Supreme Person, knows all, and worships me with all his heart. [19]

O Arjuna, thus I have given you the most secret knowledge. O Arjuna, he who really knows it becomes wise, and the purpose of his life is fulfilled. [20]

CHAPTER 16

Divine and Demonic Dispositions



The Lord said :

Fearlessness, purity of mind, steadiness in the practice of *jnanayoga,* charity, self-control, performance of sacrifices, study of the scriptures, austerity, humility, non-violence, truthfulness, wrathlessness, renunciation, equanimity, lack of malice, lack of desires, greatness, compassion, modesty, abstention from useless pursuits, sublimity, forgiveness, patience, external purity, enmity towards none, lack of overseeing pride—these, O Arjuna, are the signs of a person who is born with divine disposition. [1,2,3]

O Arjuna, hypocrisy, arrogance, pride, anger, harshness, and ignorance —these are the signs of a person who is born with demonic disposition. [4]

The divine disposition is known to lead towards liberation, and the demonic towards bondage; do not grieve O Arjuna, for you are born with divine disposition. [5]

Arjuna, in this world, are born two kinds of beings—divine and demonic. I have told you about the divine in some detail. Now hear from Me more about the demonic. [6]

Persons with demonic nature know neither what they should do nor what they should refrain from doing. They have neither purity, nor right conduct nor truthfulness. [7]

They say : this universe is without any foundation or order, is unreal, has no Lord, and has been created by the union of the male and the female and thus conceived in lust, what else? [8]

Clinging to such views, these vile creatures with wrecked souls have little sense, and are born for the harm of the world. [9]

Harbouring insatiable desires and embracing false doctrines, these persons of impure conduct, continue their self-existence in this world, full of hypocrisy, arrogance and self-glorification. [10]

Obsessed with infinite worries lasting to the end of the doom, they regard gratification of sensual desires, as the highest goal, certain that "this is all there is". [11]

Bound by hundred nooses of hope, and given to lust and anger, they strive to amass wealth by unjust means, for the satisfaction of their lust. [12]

Deluded by ignorance, they say to themselves : "I have gained this much today, now I shall obtain this desire, I have so much, and again I shall have more wealth, this enemy has been killed by me, I will vanquish others too, I am the lord, I am the enjoyer, I am the successful, the mighty, the happy, I am the wealthy, and the highly born, who else is equal to me ? I will offer sacrifices to gods, I will give alms, I will make merry." [13,14,15]

With their minds confused by numerous desires, addicted to sensual pleasures, and caught in the net of delusion, they fall into filthy hell. [16]

Intoxicated with wealth and power, these conceited persons perform sacrifices *(yajna)* only in name and for outward show, without following the prescribed rituals. [17]

Being full of egotism, brute force, vanity, lust, and wrath, they loathe Me seated in their own and others' bodies. [18]

These jealous, cruel, sinful, vile, and despicable persons, I cast again and again into devilish births in this world. [19]

Arjuna, born into devilish wombs from birth to birth, these stupid persons fail to reach Me and sink further to an even lower state. [20]

Desire, anger and greed, these are the three gates of hell, which lead to the ruin of the soul; and so, one must avoid these. [21]

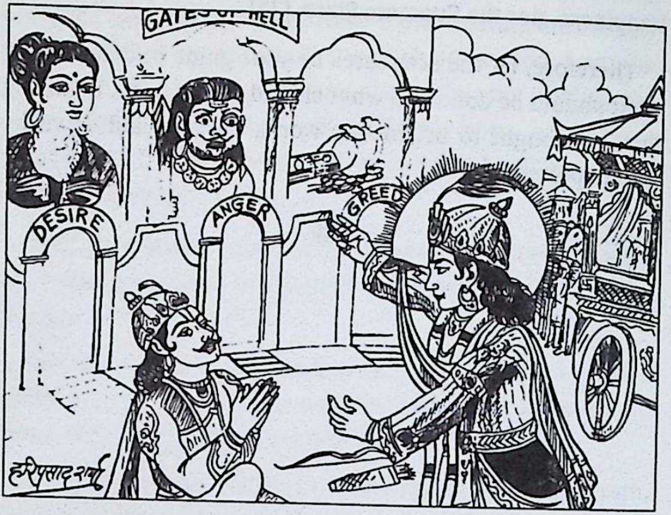
Arjuna, the person who avoids these three gates of hell, works for his own salvation, and attains to the Supreme State. [22]

He who forsakes the injunctions of the scriptures and acts according to his own impulses, obtains neither success, nor happiness, nor the Supreme State. [23]

Therefore, let the scriptures be your guide in determining what should be done and what should not be done. Realizing this, you ought to act in this world, only as laid down by the scriptures. [24]

CHAPTER 17

Three Kinds of Faith


GATES OF HELL
DESIRE
ANGER
GREED
हरिप्रसाद शर्मा

Arjuna said :

Krishna, those who worship with faith, but without following the injunctions of the scriptures, what is the nature of their devotion - *Sāttwika, Rājasika* or *Tāmasika* ? [1]

The Lord said :

The faith of human beings, born of their own nature, is of three kinds—*Sāttwika, Rājasika* and *Tāmasika ;* hear them from Me. [2]

Arjuna, the faith of a person is according to his temperament; a person consists of the faith that is in him. He is what his faith is. [3]

Persons of *Sāttwika* disposition worship the gods, those of *Rājasika* disposition worship the *Yakshas* and the *Rākshasas,* and those of the the *Tāmasika* disposition worship spirits of the dead and the ghosts. [4]

Those persons who practise austere penances in ways not enjoined by the scriptures, and are full of hypocrisy, egotism, desires, attachment and violence, and give pain to the elements constituting their bodies, and even to Me dwelling in them, know them to be of demonic nature. [5,6]

And food which is dear to different persons is also of three kinds. So are sacrifice, austerity, and charity ; hear about the distinctions between them. [7]

Foods which increase longevity, intelligence, vigour, health, happiness, and cheerfulness, and are endowed with taste, and are juicy, nourishing, soothing, and pleasing, are liked by persons of *Sāttwika* disposition. [8]

Food which is bitter, acid, salty, very hot, pungent, dry, burning, and causes pain, anxiety and ill-health is liked by persons of *Rājasika* disposition. [9]

Food which is unseasonable, tasteless, foul-smelling, stale, defiled and impure, is liked by persons of *Tāmasika* disposition. [10]

That sacrifice which is performed as enjoined by the scriptures, by persons who desire nothing in return, and who are convinced in their minds that it ought to be performed, is *Sāttwika.* [11]

And, Arjuna, that sacrifice which is performed with the motive of reward, or for outward show, know that to be *Rājasika.* [12]

Sacrifice performed without respect for scriptural injunctions, without offerings of grain, without chanting of hymns, without largesse, and without faith, is called *Tāmasika.* [13]

Worship of gods; reverence for the twice-born (i.e, *Brāhmans*), the preceptors and the sages ; purity ; straightforwardness ; continence ; and non-violence—all these are called bodily austerity. [14]

And that speech which does not cause annoyance, and is truthful, agreeable and beneficial, and regular recital of scriptures—these are known as the austerity of speech. [15]

Cheerfulness of mind, serenity, silence, self-restraint, purity of feelings—these are said to be the austerity of mind. [16]

This threefold austerity practised by persons with supreme faith and devotion, and without expectation of reward, is called *Sāttwika.* [17]

And that austerity which is practised to gain fame, honour or worship, or for outward show is known as *Rājasika.* Such austerity yields uncertain and short-lived fruits. [18]

That austerity which is performed by stupid obstinacy, and with pain to oneself, or for causing harm to others, is called *Tāmasika.* [19]

That gift which ought to be given, and which is given to a person who does not render anything in return, and is given at proper place and time, and to a fit recipient, has been described as *Sāttwika.* [20]

That gift which is given with the hope of a benefit in return, or with some purpose, or is given with reluctance, such a gift has been described as *Rājasika.* [21]

And that gift which is given to an unworthy recipient, at improper time or place, without respect and with contempt, has been called *Tāmasika.* [22]

OM TAT SAT : these have been declared as the threefold designations of *Brahman,* by whom were created the seers, the *Vedas,* and the sacrifices in ancient times. [23]

Therefore, the expounders of *Brahman* always begin the rites of sacrifice, gift, or austerity with the utterance of OM, as prescribed by the scriptures. [24]

TAT denoting *Brahman* is uttered by those who seek *Moksha* (liberation) and do not desire anything else in return, at the beginning of all rites of sacrifice, gift and austerity. [25]

SAT is used for truth and goodness, and O Arjuna, SAT is also used to denote an auspicious act. [26]

Steadfastness in the acts of sacrifice, austerity, or giving is also described as SAT, and so is action dedicated to *Brahman* known as SAT also. [27]

Arjuna, an act performed without devotion — whether sacrifice, gift or austerity, or anything else, — is known as ASAT or unreal, and is of no use either in this world or in the next. [28]

CHAPTER 18

Liberation through Renunciation

Arjuna said :

O Krishna, I want to know the real nature of *samnyāsa* (renunciation) and *tyāga* (relinquishment), and the difference between the two. [1]

The Lord said :

Sages understand renunciation *(samyās)* as the complete giving-up of all actions arising from desire ; the wise say relinquishment *(tyāga)* means giving up the fruits of action. [2]

Some sages say that all actions are tainted and should, therefore, be renounced ; others say that acts of sacrifice, charity (giving), and austerity should not be given up. [3]

O Arjuna, now listen to my conviction about relinquishment (*tyāga*); relinquishment is said to be of three kinds (i.e, *Sāttwika, Rājasika,* and *Tāmasika*). [4]

Acts of sacrifice, charity, and austerity should not be renounced; they are indeed worthy to be performed ; Sacrifice, charity, and austerity are means of purification to the wise. [5]

O Arjuna, these acts ought to be performed, relinquishing all attachmemnt and expectations of reward; such is my final and considered judgement. [6]

Renouncing actions prescribed by scriptures is not proper. Abandonment of actions due to delusion has been called *Tāmasika.* [7]

One who abstains from action because it is disagreeable or for fear of bodily strain, practices *Rājasika* renunciation, and does not obtain any benefit from such renunciation. [8]

Arjuna, one who performs actions prescribed by scriptures, considering them to be his duty, and relinquishing all attachment and desire for their fruits, such renunciation is called *Sāttwika.* [9]

One who does not shrink from actions disagreeable to him, nor longs to perform actions which are agreeable, is endowed with *Sattwa.* His doubts have been cut asunder; he is wise, and a renouncer. [10]

Actions cannot be entirely given up by those who have a body ; he who relinquishes the fruits of action is said to be a renouncer. [11]

To one who does not give up actions, there are three kinds of fruits after death—good, bad and mixed; but to the renouncer there are none at any time. [12]

O Arjuna, according to the *Sāmkhya* doctrine, these five factors are said to be necessary for the fulfilment of all actions ; hear these from Me. [13]

These are : the seat (the body), the agent, various sense organs, separate movements of different kinds, and fifthly, destiny. [14]

These are the five causes of whatever action—right or wrong—a person undertakes by his body, speech or mind. [15]

In spite of this being so, whosoever due to his impure mind, considers the self to be the sole actor, does not see right because of his perverse understanding. [16]

He who does not feel that he is the doer, and whose mind is not attached to good or bad deeds, such a person, even though he may kill these people, yet neither kills, nor is bound by his actions. [17]

Knowledge, the object of knowledge, and the knower, these are the three motivators of action ; the instrument (senses), the object, and the agent, are the three constituents of action. [18]

In the *sāmkhya* system, knowledge, action, and the doer, are also described to be of three kinds according to the distinction of *gunas;* hear about them. [19]

O Arjuna, know that knowledge to be *Sāttwika* by which a person perceives the one Imperishable and Undivided Being present inseparably in all different beings. [20]

And the knowledge by which a person perceives that which exists in all beings as separate and different from one another, know such knowledge to be *Rājasika.* [21]

Again, that knowledge which is attached to one single part as if it were the whole, and which knows no reason, which has no real object, and is trivial, has been called *Tāmasika.* [22]

Action prescribed by the scriptures and performed without attachment, and without longing or reluctance, and without a desire for its fruits, is called *Sāttwika.* [23]

And that action which is performed with much toil, by him who seeks gratification of his desires, and is full of ego, has been called *Rājasika.* [24]

The action which is performed under delusion, without any thought of the consequence or of loss to oneself, or harm to others, or of one's capacity to do it, is called *Tāmasika.* [25]

That doer who is free from attachment, does not boast of his deeds, who is endowed with fortitude and zeal, and is not swayed by success or failure, is called *Sāttwika.* [26]

That doer who is full of attachment, and desirous of the fruits of his action, who is greedy, violent, impure, and rejoices in success and despairs in failure, has been called *Rājasika.* [27]

That doer who is unstable, uncultured, stubborn, malicious, deceitful, indolent, lacking in self-control, given to procrastination, and is easily dejected, is called *Tāmasika.* [28]

Arjuna, now listen to a full and separate description of the three kinds of intellect and steadfastness based on the distinction of the *gunas.* [29]

Arjuna, that intellect which can distinguish between the paths of renunciation and that of attachment, between what ought to be done and what ought not to be done, what is to be feared and what not, and also between bondage and emancipation, that intellect is *Sāttwika.* [30]

Arjuna, that intellect which does not clearly know the right from the wrong, and that which ought to be done from that which ought not to be done, is *Rājasik.* [31]

Arjuna, that intellect which being enveloped by darkness, takes wrong to be right, and sees everything distorted, is *Tāmasik.* [32]

Arjuna, that unwavering steadfastness with which a person, through the practice of *yoga,* controls the workings of the mind, the vital breaths and the senses, is *Sāttwika.* [33]

Again, O Arjuna, that steadfastness with which a person having attachment and seeking friuts of his action, pursues his duties, or strives for material wealth, or the objects of his desire, is *Rājasik.* [34]

That steadfastness with which an obstinate person refuses to shake off sloth, fear, grief, sorrow, and frenzy, O Arjuna, is *Tāmasika.* [35]

Arjuna, now hear from me about the three kinds of happiness which a person enjoys by practice and comes to an end of his sorrow. [36]

That which at first appears bitter like poison, but which afterwards is sweet like nectar—such happiness which comes as a result of the knowledge of the self, has been called *Sāttwika.* [37]

That which at first appears sweet like nectar but which afterwards is bitter like poison—such happiness which arises from a contact of the senses with their objects, has been called *Rājasika.* [38]

That which, in the beginning and also in sequel stupefies the soul, and is born of slumber, sloth, and delusion, is called *Tāmasika.* [39]

There is no being on earth, in heaven, or also among the gods, who is free from these three *gunas* born of Nature. [40]

Arjuna, the duties of *brāhman, kshattriya, vaishya* and *shoodra* are divided according to their inborn natures. [41]

A *brāhman's* natural duties are : tranquility of mind and spirit, control over the senses, meditation, purity, forgiveness, uprightness, study of the scriptures, practice of piety, and faith in God. [42]

Valour, fire, fortitude, skilfulness, not running away from the field of battle, generosity, and a feeling of lordship — these are the natural duties of a *Kshattriya.* [43]

Farming, raising of cattle, and trade are the natural duties of a *vaishya ;* to serve others is the natural duty of a *shoodra.* [44]

A person engaged in the performance of his own duties gains perfection ; now listen, how he obtains such perfection. [45]

A person will attain perfection if he performs his duties as an act of worship to Him who is the source of everything and who pervades the entire universe. [46]

One's own duty even if devoid of merit is superior to the duty of others howsoever well-performed ; no sin falls on him who performs duties enjoined by his own nature. [47]

Arjuna, let no one forsake his natural duty even though it may have some fault, for, every work is covered by some fault, as the fire is by smoke. [48]

He whose intellect is not attached to anything, who has conquered his self, and who is devoid of desires, attains the perfection of non-action, through renunciation *(tyāga).* [49]

Arjuna, now hear from Me briefly how one, who has reached perfection, attains *brahman,* the highest goal of knowledge. [50]

One who is endowed with pure intellect, is devoted to yoga, controls the soul with steadfastness, and forsakes all sense-objects like sound, sight and taste, and destroys attachment and envy, dwells in solitude, is spare in diet, controls his body, speech and mind, is ever engaged in meditation, attains detachment, is free from egotism, violence, arrogance, lust, anger and accumulation of material possessions, and is tranquil of heart, becomes ready for oneness with *Brahman.* [51,52,53]

Being united with *Brahman,* and serene in mind, such a person neither grieves nor craves ; being the same to all creatures, he gains supreme devotion to Me. [54]

By that devotion, he knows Me well and the power I have, and thus knowing Me truly, he straightaway enters into Me.[55]

One who is fixed in Me, and surrenders all his actions to Me, gains the eternal unchanging state by My grace. [56]

Mentally resign all your actions to Me, and be always united with Me in your heart and mind by means of yoga. [57]

With your mind fixed on Me, you will, by My grace, surmount all difficulties, but if by arrogance, you do not heed Me, you will be lost. [58]

If, full of conceit, you think: "I will not fight", then that resolve of yours is vain, for your nature will force you to fight. [59]

Arjuna, bound by *karma* born of your nature, you will be helplessly impelled to perform that very action, which owing to delusion, you do not wish to undertake. [60]

Arjuna, God dwells in the heart of all creatures, and by His *māyā*, makes them go round and round as if mounted on a machine. [61]

Arjuna, take refuge in Him completely. By His grace, you will attain supreme peace and the Eternal Abode. [62]

Thus have I taught you that wisdom which is the mystery of mysteries ; ponder over it well, and do as you think best. [63]

Hear again my most mystic and supreme words ; I shall tell you these because you are very dear to Me. [64]

Give your whole heart to me, be devoted to Me, worship Me, bow to Me ; by doing so you will always find Me ; this, I truly promise you, because you are dear to Me. [65]

Give up all *Dharma* and come to Me alone, for refuge. I will free you from all sins ; do not grieve. [66]

This (supreme gospel) should, at no time, be told to one who has no piety or devotion, or to him who has no wish to hear it, and also to him who speaks ill of Me. [67]

Whoever loves Me devotedly, and teaches this supreme truth to my devotees, shall undoubtedly come to Me. [68]

There is none among men who does a dearer deed to Me, nor will there, in future, be anyone dearer to me than him, on this earth. [69]

Whosoever studies this sacred diaologue of ours, I shall consider him to have worshipped Me by *jnanayajna.* [70]

Even he, who listens to these words with devotion, and does not doubt them, shall be liberated, and will attain to the blessed regions of those who perform virtuous deeds. [71]

Arjuna, have you listened to what I have said, with an intent mind ? Arjuna, has your delusion, caused by ignorance, been dispelled ? [72]

Arjuna said :

By Your grace, O Infallible Lord, my delusions have been dispelled, and I have gained light ; now I stand firm, shorn of all doubts. I will do your bidding. [73]

Sanjaya said :

Thus did I hear this wonderful and thrilling conversation between Krishna and the high-souled Arjuna. [74]

By the grace of Vyasa, I have heard Krishna, the Lord of Yoga, in person, propounding this most mystic *yoga.* [75]

O King, I rejoice every moment remembering again and again this sacred and wonderful discourse between Krishna and Arjuna. [76]

O King, I marvel and rejoice every moment remembering again and again that most wonderful form of the Lord. [77]

Wherever is Krishna, the Lord of Yoga, and wherever is Partha, the great archer, there is, in my opinion, goodness and victory, as well as glory and unfailing righteousness. [78]

◆

Glossary

Ācharya	Preceptor; teacher.
Aditi	Mother of the gods.
Adhyātma	The individual soul.
Āditya(s)	Sons of Aditi, the mother of gods.
Agni	Fire-god.
Akarma	Karma (act) prohibited by the scriptures.
Apānavāyu	Incoming breath.
Aswinis	Celestial beings.
Brahmā	The first of the Hindu Trinity of Gods, the Creator ; Creative aspect of the Supreme Brahman.
Brahmacharya	The first stage (or Āshram) of life devoted to celibacy, discipline and studies.
Brahman	The Absolute Reality ; The Supreme God-head without qualities or attributes.
Brāhman(s)	The first among four classes of people representing the sober, the learned and the intellectual.
Brahmasutra	A string of aphorisms written by the sage Bādarāyana, which systematize the teachings of the Upanishads.

Chandra	Moon-God.
Daitya(s)	Sons of Diti, enemies of gods.
Dharma	moral or spiritual duties enjoined by the scriptures.
Gandharva(s)	Divine minstrels.
Guna(s)	Forces or substances composing the universe of mind and matter. The three *gunas* are : *Sattwa, Rajas* and *Tamas.*
Japa	Continuous repetition of the Lord's name with devotion and concentration.
Jeevātma	The individual soul; the embodied soul.
Jnānayajna	Ceremonies or acts for promoting or spreading knowledge.
Karma	Action, act or deed ; effect of a deed ; law of causation governing action and its effects.
Karmasamnyās	Renunciation of action.
Karmayoga	The path of selfless action.
Karmayogi	One who practises *karmayoga*.
Kshatriya	Member of warrior or ruling class; one of the four classes of people.
Kshetra	The body.
Kshetrajna	The individual soul.

Mantra(s)	Sacred words which purify those who chant it with faith and devotion.
Māyā	Mysterious power of the Lord.
Nirvāna	State of union with *Brahman* or the Supreme Reality.
Om	The sacred mono-syllable symbolising *Brahman*.
Pāndava	Son of Pandu, Arjuna.
Pinda	Rice-balls which are offered to the deceased ancestors in a ritual called Shrāddha.
Pitri	Deceased ancestors.
Prajāpati	One of the names of Brahmā, the Creator.
Prakriti	Mother nature ; creative power of *Brahman* ; basic stuff of which the universe is made.
Prānavāyu	Outgoing breath.
Prānāyām	Breathing exercise involving inhalation, exhalation, and stoppage of breath.
Purusha	The Supreme Person.
Rajas	One of the three *gunas* marked by activity and passion.
Rājasika	Endowed with *Rajas*.
Rākshyasa(s)	Evil-minded strong beings.

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Rik	The oldest of the four Vedas containing hymns in praise of the Lord.
Rudra(s)	Galaxy of gods.
Sāma	One of the four Vedas containing songs to be chanted at rites and ceremonies.
Sāmkhya	System of philosophy propounded by sage Kapila.
Sāmkhyayoga	The path of knowledge.
Samnyās	Formal vow of renunciation by which a person gives up the performance of Vedic rituals or rites ; the final stage (Āshram) of life.
Samnyāsi	A monk who practises *Samnyās*.
Sattwa	One of the three *gunas* marked by goodness and purity.
Sāttwika	Endowed with Sattwa.
Shoodra	One of the four classes of people which provide labour for the well-being of the society.
Siddha(s)	The emancipated ones.
Soma-Juice	Juice of a plant called Soma ; a drink of gods.
Tamas	One of the three *gunas* marked by sloth, ignorance, and stupor.
Tāmasika	Endowed with Tamas.

Tyāga	Relinquishment.
Vaishya	One of the four classes of people, namely businessmen and farmers.
Varuna	Sea-god.
Vasu	A group of gods.
Vāyu	Wind-god.
Veda	God-revealed scriptures, also called Shrutis. There are four Vedas - Rik, Yaju, Sāma and Atharva.
Vedānta	A system of philosophy based on the teachings of Upanishads.
Vedic	Pertaining to the Vedas.
Vrishni(s)	One section of the Yādava family.
Yādava	The family of Krishna.
Yajna	Act of giving; religious rites accompanied by oblations; performance of one's duties without expectation of reward.
Yaju	One of the four Vedas, mainly containing directions for the conduct of religious rites and ceremonies.

Yakshya(s)	A kind of celestial beings.
Yama	God of Death ; rules of conduct.
Yoga	Union with God ; A prescribed spiritual path.
Yogi	One who practises Yoga ; One who strives for union with God through meditation.
Yoni	Womb, incarnation.

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डाक्टर डिल्ली रमण रेग्मी, कल्याणी रेग्मी स्मारक, पुस्तकालय
स्था - २०[illegible]
लाजिम्पाट

Executive Council

A thirteen-member Executive Council elected by the general body directs all the activities of the institution. Members of the Executive Council elect the Chairman, Vice-Chairman, Treasurer, and Secretary from among themselves.

Finance

All membership fees and donations received, are credited to the Capital Fund of the institution. Monies received in this fund are invested on government securities, other secure instruments or in capital goods needed by the institution, and cannot be spent in any other activities of the institution. Only the incomes received from such investments and from the sale of publications are used in recurring expenditures.

A registered auditor appointed by the general meeting audits the accounts of the institution. The report of the auditor is presented to the general body every year.

Annual Report

An annual report containing the activities of the institution is prepared every year and submitted to the General Body.

Geeta Samudaya Prakashan

A Short Introduction

Geeta Samudaya Prakashan is a not-for-profit organization established in 1996 under the Societies Registration Act, 1978.

Objective

The objective of the institution is to further develop the faith and interest of young men and women in *Sanatan Dharma*, and to contribute to the all-round development of the society.

To achieve this objective, the institution –

- publishes books, periodicals and other materials which create or enhance the interest of the general people in *Sanatan Dharma*,
- publishes informative books on Hindu religion and culture for children,
- Carries out other activities aimed at fulfilling the objectives of the institution.

General Body

Members of the institution collectively constitute the General Body. Membership fees are Rs.1000 for life members, and RS. 25,000 for patrons. Life members receive the periodical 'Samudaya' free for life, and other publications at half price. Patrons receive five copies of all the publications free.

(continued on the back page.)